

ORDO *ab* CHAO

VOLUME THREE

Synarchy

by DAVID LIVINGSTONE

Ordo ab Chao

Volume Three: Synarchy

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1. Synarchy

The Great Game

Alexandre Saint-Yves d'Alveydre was able to promote the idea of synarchism thanks to his excellent social connections among the ruling dynasties of Western Europe, Scandinavia and Russia through Tsar Alexander III Romanov (1845 – 1894).[1] Through its association with the Russia's ruling House of Romanov, synarchism was an important ideology in the enduring Great Game between the East and West. Together, they would be largely responsible for the emergence of the Sovereign Order of Saint John of Jerusalem (SOSJ), and the production of the *Protocols of the Learned Elders of Zion*, the Nazi's "warrant for genocide," which they exploited to foster fears of a world Judeo-Masonic and "communist" conspiracy, to advance their political agenda.

The Great Game is founded on the Hegelian Dialectic, a threefold process, where a thesis gives rise to its reaction—an antithesis, which contradicts or negates the thesis—and the tension between the two is ultimately resolved by a synthesis. Ultimately, the dialectic is a belief founded in the Lurianic Kabbalah, where good and evil are considered a false duality, resolved in *tikkun*: the cosmic restoration at the end of time, when man becomes God and defines his own truth.[2] Although never articulated by Hegel himself, it was developed by Heinrich Moritz Chalybäus, a German philosopher best known for his characterization of Hegel's philosophy, as positing a dialectic of a triad of thesis-antithesis-synthesis. Hegel had ascribed the terminology of the dialectic to Kant, who was influenced by Swedenborg. [3] And carrying on Kant's work, Fichte greatly elaborated on the synthesis model, which was taken up Schelling.

The Hegelian Dialectic is a false dilemma, a logical fallacy which presents two opposing choices, in such a way that they are made to appear to be the only available possibilities: such that, if one is true, the other must be false. There are several important dialectics at

work in Western societies, principally the dichotomy between science and religion, and the ideological divide between conservatives and liberals. However, the most important political dialectic is the enduring contest between the “East” and “West,” which has played out since the late eighteenth century as the Great Game between Britain and Russia. This then evolved into Cold War and the modern Clash of Civilizations, involving continued confrontation between the US and NATO against Russia and its aspiration for a Eurasian Empire.

Prefiguring the polarity that would persist through the Cold War and the Clash of Civilizations, in a poem first published in 1889, Rudyard Kipling—a Freemason who used a swastika as his personal emblem—declared “Oh, East is East and West is West, and never the twain shall meet.” The context of Kipling’s expression being the Great Game. Also known as the Tournament of Shadows in Russia, the Great Game refers to the strategic rivalry and conflict for supremacy in Central Asia, what Halford Mackinder (1861 – 1947) called the “Heartland,” between the British Empire and the Russian Empire in the eighteenth century. The classic Great Game period is generally regarded as running from the Russo-Persian Treaty of 1813 to the Anglo-Russian Convention of 1907. The term was introduced into mainstream consciousness by Kipling in his novel *Kim* (1901), about a boy orphaned from his Masonic father, who eventually works for the secret service in India.

Around the turn of the twentieth century, with the works of British Halford Mackinder in *Britain and the British Seas*, American Alfred T. Mahan (1840 –1914) in *The Influence of Sea Power upon History* (1890), the German Friedrich Ratzel (1844 – 1904) in *Das Meer als quelle der Volkergrösse* (“The Sea as Source of National Greatness”), the battle between powers came increasingly to be seen as a confrontation between Britain as a sea power against Russia as a land power. John Keegan called Mahan, Admiral, historian, and professor at the US Naval Academy, “the most important American strategist of the nineteenth century.”[4] Mahan sought to show how maritime power determined the growth and prosperity of nations. Therefore, in the *Problem of Asia*, published in 1900, Mahan insisted on the need for a coalition of maritime powers

to contain any attempts on the part of Russia towards the open sea. To that end, Mahan proposed the creation of a vast alliance of the maritime powers, which would include the United States, Great Britain, Germany, and Japan, with the Americans serving as the leaders of this new “Holy Alliance.”

Halford Mackinder gave a paper on “The Geographical Pivot of History” at the Royal Geographical Society in 1904, in which he formulated the Heartland Theory, declaring: “there are two types of conquerors today: land wolves and sea wolves.” For Mackinder, this dichotomy found its expression in the opposition between Rome and Greece, where the Germans were civilized and Christianized by the Romans, and the Slavs by the Greeks. Whereas the Romano-Germans conquered the oceans, the Slavs seized the steppes on horseback. And citing the example of the Trans-Siberian Railroad, Mackinder asserted that with the railroad, the terrestrial power was henceforth able to deploy its forces as quickly as the oceanic power.

Mackinder geopolitical theory can be summarized in two principal points. First, Russia occupies the pivotal zone inaccessible to maritime power, from which it can undertake to conquer and control the Eurasian continental mass. Therefore, Mackinder concluded, “Whoever holds continental Europe controls the Heartland. Whoever holds the Heartland controls the World Island.” Developing on the politics of the Great Game, to Mackinder, domination of the world was dependent on control of Eurasia, which in turn was dependent on control of Central Asia. It was that part of the world—which happened to be, coincidentally or not, the location of the purported Shambhala or Agartha, homeland of the so-called “Aryan” race—which Mackinder referred to as the “World Pivot.”

House of Romanov

In 1877, in England, Saint-Yves married Marie de Riznitch, Comtesse de Keller (1827 – 1895), a Polish noble woman with mediumistic capacities from Odessa. Marie was a relative of Ewelina Hańska, the famous patron and wife of Honoré de Balzac, and the sister of the writer Henryk Rzewuski and Russian spy Karolina Rzewuska. Karolina was a friend of Alexander Pushkin and the

Frankist Polish poet Adam Mickiewicz, though claim that she was his mistress.[5] Marie was also a good friend of the wife of Christian IX, King of Denmark, the Danish Queen Louise of Hesse-Kassel (1817 – 1898), of the Landgraves of Hesse-Kassel, who had been intimately connected with the Rothschilds and the Rosicrucians.[6] Louise's grandfather was Prince Frederick of Hesse-Kassel (1747 – 1837), whose brother Prince Charles of Hesse-Kassel was a friend of Comte St. Germain and a member of the Illuminati and Grand Master of the Asiatic Brethren, the first to use the swastika as their symbol.[7] Prince Charles of Hesse-Kassel was descended from the Alchemical Wedding of Frederick V of the Palatinate and Elizabeth Stuart. Prince Charles' father, Frederick II of Hesse-Kassel, married Princess Mary of Great Britain, the daughter of King George II of England, Queen Victoria's great-great-grandfather.

Christian IX and Louise's six children married into other royal families across Europe—including the children of Queen Victoria and the Romanovs of Russia—earning him the sobriquet "the father-in-law of Europe."[8] The Romanovs were the reigning royal house of Russia from 1613 to 1917. Before their rise to power the Romanovs were accused by their enemies of practising magic and possessing occult powers.[9] The Romanov family came to power in the seventeenth century and ruled the country for three hundred years until they were deposed in the Bolshevik Revolution of 1917. Mikhail Romanov (1596 – 1645), the first Tsar of the Romanov dynasty, allegedly ascended the throne with the help of the British Secret Service and John Dee's son Arthur (1579 – 1651).[10] Arthur had accompanied his father in travels through Germany, Poland, and Bohemia. In 1586, Tsar Boris Godunov (c. 1551 – 1605), whose career began at the court of Ivan the Terrible, had offered Arthur's father John Dee, who was mathematical advisor to the Muscovy Company, to enter his service, an offer which Dee declined.[11]

Arthur had been appointed one of the physicians to Mikhail through the recommendation of James I. Arthur resided in Moscow for fourteen years where he wrote his *Fasciculus Chemicus*, a collection of writings upon alchemy. Returning to England upon the death of his wife in 1637, Arthur became physician to King Charles I.

Upon his retirement Arthur resided in Norwich, where he became a friend of Sir Thomas Browne. The 1711 Sales Auction Catalogue of Sir Thomas Browne's library records that he owned an edition of *De Harmonia Mundi* (1525), Giorgi's synthesis of Christianity, Kabbalah and angelic-hierarchies was once also in the library of John Dee. Dee's *Fasciculus Chemicus* was later translated by Elias Ashmole. Mikhail's son, Alexis of Russia (1629 – 1676), was committed to the care of his tutor Boris Morozov, a corrupt, self-seeking boyar and was accused of sorcery and witchcraft.[12] There is a tradition in Russia that Alexis's son, Peter the Great (1672 – 1725), was initiated by Sir Christopher Wren and introduced Freemasonry in his dominions.[13] Peter led a cultural revolution that replaced some of the traditionalist and medieval social and political systems with modern, scientific, Westernized ones and based on the Enlightenment. He is also known for founding and developing the city of Saint Petersburg, which remained the capital of Russia until 1917.

Peter the Great's son, Alexei Petrovich, Tsarevich of Russia (1690 – 1718), married Charlotte Christine of Brunswick-Wolfenbüttel, the great-granddaughter of Augustus the Younger, Duke of Brunswick-Lüneburg, a member of the Fruitbearing Society and a friend of Johann Valentin Andreae, purported author of the Rosicrucian manifestos, and of Rabbi Templo, who created the famous model of the Temple of Jerusalem, and whose design of the cherubim became the basis for the coat of arms of the Grand Lodge of Antients. Augustus' wife was Dorothea of Anhalt-Zerbst, whose father, Rudolph, Prince of Anhalt-Zerbst, was the brother of Christian of Anhalt, the chief advisor of Frederick V of the Palatinate, and architect of the political agenda behind the Rosicrucian movement. Christian's brother was Augustus, Prince of Anhalt-Plötzkau, who headed Rosicrucian court that included the millenarian Paul Nagel, a collaborator of Baltazar Walther, whose trips to the Middle East inspired the legend of Christian Rosenkreutz and was the source of the Lurianic Kabbalah of Jacob Boehme. Charlotte Christine's sister, Elisabeth Christine of Brunswick-Wolfenbüttel, was the mother of Empress Maria Theresa, who supported the career of Jacob Frank, and was the mother of Joseph II, Holy Roman Emperor and Grand

Master of the Order of the Golden Fleece, who was reported to have had an affair with Jacob's daughter Eve. Charlotte Christine and Alexei Petrovich's son was Peter II of Russia (1715 – 1730), the last agnatic member of the House of Romanov.

The direct male line of the Romanovs ended when Peter the Great's daughter Empress Elizabeth of Russia died in 1762, thus the House of Holstein-Gottorp—a cadet branch of the German House of Oldenburg that reigned in Denmark—ascended to the throne in the person of Peter III (1728 – 1762), the son of Elizabeth's sister Anna Petrovna and Charles Frederick, Duke of Holstein-Gottorp (1700 – 1739). Through his great-great-grandmother, Peter III was also descended from the Albertine branch of the German House of Wettin, founded by Albert III, Duke of Saxony, a knight of the Order of the Golden Fleece. Peter's second wife, was his second cousin Catherine the Great (1729 – 1796), who succeeded him as Empress of Russia from 1762 until 1796. Catherine was a member of the House of Anhalt, as the granddaughter of John Louis I, Prince of Anhalt-Dornburg, whose father was John VI, Prince of Anhalt-Zerbst, brother of Augustus the Younger's wife, Charlotte Christine, and a fellow member of the Fruitbearing Society. John Louis I's sister, Sophie Auguste of Anhalt-Zerbst, was the grandmother of Illuminati member Karl August, Duke of Saxe-Weimar-Eisenach, founder of Weimar Classicism.

Catherine the Great is remembered as one of the "Enlightened Monarchs," because she implemented several political and cultural reforms on behalf of the Illuminati. Voltaire, with whom she maintained regular correspondence, called her "Semiramis of Russia," in reference to the ancient Babylonian queen, on whom the worship of the goddess Astarte was based. In her memoirs, Catherine strongly implied that the real father of her son and successor Tsar Paul I was not her husband Peter III of Russia, but rather Sergie Saltykov, which would mean that the House of Romanov came to an end in 1762, not 1918.[14] One of many aliases, Saltykoff was the name the Count St. Germain assumed when he served as a Russian General while they were fighting the Turks.[15] St. Germain was in St Petersburg, where he participated in a conspiracy when the Russian army assisted Catherine in usurping

the throne from her husband Peter III of Russia Their son, Tsar Paul I (1754 – 1801), Paul I visited Jacob Frank in Vienna as he was developing strong connections there into the Masonic communities. Frank also deliberately fostered rumors that his daughter Eve was Catherine's illegitimate daughter.[16] Catherine was also the author of a satire *Obmanshchik* ("The deceiver"), in which the protagonist Kalifalkzherston was an intentional conflation of Cagliostro and Rabbi Falk.

Paul was also a Freemason as well as Grand Master of the Sovereign Order of St. John of Jerusalem (SOSJ), part of the Russian Tradition of the Knights Hospitaller, which evolved from the Knights of Malta..[17] The order's Mediterranean stronghold of Malta was captured by the French First Republic under Napoleon in 1798 during his expedition to Egypt, following the French Revolution and the subsequent French Revolutionary Wars. The knights were dispersed, though the order continued to exist in a diminished form and negotiated with European governments for a return to power. Paul I gave the largest number of knights shelter in Saint Petersburg, an action which gave rise to the Russian tradition of the Knights Hospitaller and the Order's recognition among the Russian Imperial Orders. After Paul I's death, the Order was led by Sergei Saltykoff. [18]

The SOSJ became an influential institution in Imperial Russia deeply involved with the preservation of the European monarchies in general, and with the Romanov dynasty in particular. Early in the nineteenth century, the Italian priories adopted the name Sovereign Military Order of Malta and declared themselves the legitimate continuation of the Order and refused to recognize the Sovereign Order of St. John of Jerusalem (SOSJ). Nevertheless, the two grand priories in Russia, one Catholic and the other principally Orthodox, educated their young men at their school, the Corps of Pages, in St. Petersburg. The Corps of Pages was the academy for the creation of new Knights of Malta. In 1810, the school was moved to the Vorontsov Palace of the SOSJ. The graduates of this school became leaders of the exclusive Guard Divisions and thereby protectors of the Imperial Family of Russia.

Paul opposed his mother's suppression of the Martinist Order. It was during the reign of Paul's eldest son Alexander I (1801 – 1825) that the secret societies exerted their greatest influence at the Russian court. The first Masonic lodge was officially founded in Poland in 1750, and within a few years Freemasonry was widespread in Russia. By the end of the eighteenth century, Freemasonry, Rosicrucianism, and Martinism were flourishing.[19] Alexander was critical of his father's rule and promoted himself as an imperial reformer who would bring enlightenment ideals to Russia. Alexander became Emperor of Russia when his father was assassinated in 1801, and Alexander's role in the plot is still disputed. Alexander's greatest achievement was his victory over Napoleon, who had attacked Russia in 1812. Over the course of a number of diplomatic congresses, the victorious Alexander played an influential role in determining the political restructuring of post-Napoleonic Europe.

Alexander had come under the influence of Madame von Krüdener (1764 – 1824), a famous psychic who was a student of the Swedish mystic Emmanuel Swedenborg, who persuaded him that it was his divine mission to defeat Napoleon and restore the House of Bourbon to the throne in France. She had an influence on the Swiss *Réveil*, a revival movement within the Swiss Reformed Church of western Switzerland and some Reformed communities in southeastern France initiated by earlier Moravian missionary efforts.[20] Through her contact with Alexander, she and Henri-Louis Empaytaz, a member of the *Réveil*, were in part responsible for the religious aspects of the Holy Alliance, the coalition linking the monarchies of Russia, Austria and Prussia, created after the final defeat of Napoleon at the behest of Alexander I and signed in Paris in 1815.[21]

Alexander installed Madame von Krüdener in a hotel near the Elysée Palace and consulted her every day. Admission to her religious gatherings was sought by the leading literary celebrities of the day, including François-René de Chateaubriand, and Benjamin Constant, Madame Recamier, the duchesse de Bourbon, and Madame de Duras.[22] Madame Germaine de Staël, who was to become her close friend, described Krüdener as "the forerunner of a

great religious epoch which is dawning for the human race."[23] A friend of Dorothea Mendelssohn and Benjamin Constant, their salons were frequented by Thomas Jefferson and Marquis de Condorcet. Madame de Staël was also a friend of William Wilberforce, who succeeded in gaining a meeting with Tsar Alexander to attempt to recruit him to the cause of Abolition.[24]

Dorothea translated de Staël's *Corinne* in German. In his introduction to the Oxford edition of de Staël's *Corinne*, John Claiborne Isbell writes that in mind when composing the narrative she had Emma Hamilton (1765 – 1815), infamous wife of Sir William Hamilton. Along with Hellfire Club founder Sir Francis Dashwood, Hamilton was member of the Society of Dilettanti, a British society of noblemen and scholars that sponsored the study of ancient Greek and Roman art, which influenced the rise of neo-Classicism.[25] In 1743, Horace Walpole denounced the group and described it as "…a club, for which the nominal qualification is having been in Italy, and the real one, being drunk: the two chiefs are Lord Middlesex and Sir Francis Dashwood, who were seldom sober the whole time they were in Italy."[26] Known as Lady Hamilton, Emma was an English model and actress, who is remembered as the mistress of Lord Nelson and as the muse of the portrait artist George Romney, the most fashionable artist of his day, who often portrayed her as a bacchante. Emma had been a mistress of the politician Charles Greville (1749 – 1809).

However, when Emma stood in the way of search for a wealthy wife, Greville pawned her off on his uncle, Sir William Hamilton, from whom she derived her title.[27] Lady Hamilton became famous for a form of striptease she developed, what she called her "Attitudes," or *tableaux vivants*, in which she portrayed semi-nude sculptures and paintings before British visitors. Emma's performances were a sensation with visitors from across Europe and even attracted the attention of Goethe. In 1800, Emma became Dame Emma Hamilton, a title she held as a member of the Order of Malta, awarded to her by the then Grand Master of the Order, Tsar Paul I, in recognition of her role in the defense of the island of Malta against the French.[28] In 1800, Emma became Dame Emma Hamilton, a title she held as a member of the Order of Malta, awarded to her by the then Grand

Master of the Order, Tsar Paul I, in recognition of her role in the defense of the island of Malta against the French.[29]

Although Alexander was initially favorable to Freemasonry, he eventually turned against the political objectives of the secret societies.[30] In 1820, Alexander and the Habsburg emperor employed the Holy Alliance to prevent a revolution in Italy, which they rightly suspected was being instigated by the Carbonari. Alexander reacted to the developments by stating, “Our purpose [in invading Italy] is to counteract the empire of evil, which is spreading, by all the occult means at their disposal, the satanic spirit which directs it.”[31] In 1822, Alexander issued an imperial edict outlawing Freemasonry and closing its lodges. In the political chaos that followed Alexander’s death in 1825, political radicals decided to exploit the situation to their advantage and revive the original Enlightenment goals of the late Tsar’s regime.

Alexander’s brother successor was Nicholas I (1796 – 1855), whose wife was Charlotte of Prussia (1798 – 1860), the daughter of King Frederick William III of Prussia, member of the Spanish branch of the Golden and Rosy Cross and knight of the Order of the Golden Fleece. When Frederick William III was initiated into Freemasonry at a special lodge in Paris in 1814, some accounts claim that Alexander I was in the Chair for the occasion.[32] Charlotte’s brother was Kaiser Wilhelm I of Prussia, a knight of the Order of the Golden Fleece and also a Freemason, who achieved the unification of Germany and the establishment of the German Empire through Otto von Bismarck, also a knight of the Order of the Golden Fleece. A failed coup was attempted against Nicholas I by the Decembrists, as they were later called, was a group of intellectuals, writers, and army officers who had continued the Masonic tradition in secret after it had been driven underground in 1822. The movement included the famous writer Count Pushkin, a confidant of the wife of Tzar Paul. The leadership of the Decembrists consisted of army officers who had fought with Alexander in the campaign against the French, when they had made contact with the Illuminist remnants in French Freemasonry, and had attempted to revive these traditions within the Russian aristocracy.[33]

Nicholas I’s son and successor was Alexander II (1818 – 1881), a knight of the Order of the Golden Fleece, who in 1841 married

Maria of Hesse, who shared his interest in occultism. In 1861, séances were held in the Winter Palace in St. Petersburg, attended by the Tsar and Tsarina, and other aristocrats and members of the royal court. The famous Scottish medium Daniel Dunglas Home (1833 – 1886), who was accompanied by the novelist Alexander Dumas, was called upon to summon the spirits. Among Homes several mediumistic skills was his ability to levitate, as reported by Theosophical Society member Arthur Conan Doyle.[34] Home later commented on the fact that the Tsar owned a private library that included thousands of books on the occult and spiritual matters.[35]

House of Saxe-Coburg and Gotha

The Romanovs became intimately interrelated with the British Royal family, through the children of Queen Victoria and Prince Albert of Saxe-Coburg and Gotha, a family gained prominence in the nineteenth century through financial links with the Rothschilds.[36] The House of Saxe-Coburg and Gotha, a cadet branch of the Saxon House of Wettin, takes its name from its oldest domain, the Ernestine duchy of Saxe-Coburg and Gotha, but its members later sat on the thrones of the United Kingdom, Belgium, Portugal, Bulgaria, and Mexico. The House of Wettin played an important role in the beginnings of the Protestant Reformation, beginning with the foundation of the Schmalkaldic League by two key supporters of Martin Luther, John Frederick I of Saxony and Philip I, Landgrave of Hesse, a direct descendant of Elizabeth of Hungary, of the Miracle of the Roses. It was John Frederick I who commissioned the Luther's seal, the Luther Rose.

After the Schmalkaldic War (1546/7), the Ernestine branch of the House of Wettin crumbled, dividing into a number of smaller states, the Ernestine duchies. Nevertheless, with Ernest I, Duke of Saxe-Gotha (1601–1675), who married John Frederick I's great-great-granddaughter Elisabeth Sophie, the house gave rise to an important early-modern ruler. Ernest I, a member of the Fruitbearing Society, was the son of Johann II, Duke of Saxe-Weimar (1570 – 1605) and Dorothea Maria of Anhalt, the sister of Christian of Anhalt, the chief advisor of Frederick V of the Palatinate, and architect of the

political agenda of the Rosicrucian movement. It was at Dorothea Maria funeral on August 24, 1617, a date commemorating the St. Bartholomew's Day Massacre in 1572, that the Fruitbearing Society was founded, of which her brother would be chosen as the first president. Ernest I married Elisabeth Sophie, the daughter of Johann Philipp, Duke of Saxe-Altenburg, a great-great-grandson of Philip I, Landgrave of Hesse. Elisabeth Sophie's mother was Elisabeth of Brunswick-Wolfenbüttel, a granddaughter of Frederick II of Denmark, who sponsored Tycho Brahe. Frederick II was also the father of Anna of Denmark, who married James I of England, who fathered Elizabeth Stuart, who married Frederick V of the Palatinate, the great-grandson of Philip I of Hesse.

The duchies were later merged into Saxe-Gotha-Altenburg. The House of Saxe-Coburg and Gotha was founded by Ernest I (1784 – 1844), a descendant of Ernest I, Duke of Saxe-Gotha. Ernest I's grandmother, Princess Antoinette of Brunswick-Wolfenbüttel, also a grandchild of Augustus the Younger, and aunt of Empress Maria Theresa and Peter II of Russia. Ernest I married Louise, Duchess of Saxe-Coburg-Gotha, the granddaughter of Illuminati member Ernest II, Duke of Saxe-Gotha-Alternberg, who gave refuge to Adam Weishaupt.[37] Like his distant cousins, fellow Illuminati member Karl August, Duke of Saxe-Weimar-Eisenach, and Catherine the Great, Ernest II was the great-great-grandchild of John VI, Prince of Anhalt-Zerbst, through his son Karl William, Prince of Anhalt-Zerbst (1652 – 1718). Ernest I's younger brother Leopold I (1790 – 1865) became King of the Belgians in 1831, and his descendants continue to serve as Belgian monarchs. Leopold I was a knight of the Order of the Golden Fleece, as was his son and successor, Leopold II, who infamous for his extensive atrocities as the owner Congo Free Sate.

It was the Freemason Leopold I who promoted the marriage of his niece, Queen Victoria of the United Kingdom, to his nephew, Prince Albert, who thus is the progenitor of the British royal family, called the House of Windsor since 1917. As detailed by George William Speth, in *Royal Freemasons* (1885), Queen Victoria's father, Prince Edward, Duke of Kent and Strathearn (1767 – 1820), like many of the sons of George III, was a Freemason. George III's brother was Prince Henry, Duke of Cumberland and Strathearn

(1745 – 1790), who was elected Grand Master of England, an office which he maintained until his death in 1790. Duke of Cumberland was also close to General Charles R. Rainsford, a close friend of Samuel Jacob Falk, the Baal Shem of London.[38] Prince Edward was initiated into Freemasonry in 1790 in Geneva. Prince Edward's brother, the eldest son of George III, would become King George IV (1762 – 1830). George IV was initiated by his uncle the Duke of Cumberland, and succeeded him as Grand Master in 1970. In 1828, Prince Edward's other brother, Ernest Augustus, King of Hanover (1771 – 1851), constituted the Kingdom of Hanover as an independent Masonic jurisdiction, and was elected first Grand Master of the new Grand Lodge of Hanover. In January 1813, Prince Edward's brother Prince Augustus Frederick, Duke of Sussex (1773 – 1843) became Grand Master of the Premier Grand Lodge of England, and in December of that year Prince Edward became Grand Master of the Antient Grand Lodge of England. Edward resigned after the United Grand Lodge of England was constituted in 1813 at Freemasons' Hall, London and proposed to the office of Grand Master his brother the Duke of Essex.[39]

Victoria and Albert's children married into royal and noble families across the continent, earning Victoria the sobriquet of "the grandmother of Europe," and spreading hemophilia in European royalty. Queen Victoria's eldest son, the Prince of Wales and later King Edward VII (1841 – 1910), married Princess Alexandra of Denmark, a daughter of Christian IX and Louise of Hesse-Kassel. Louise of Great Britain, the youngest surviving daughter of King George II, married the King of Denmark Christian VII (1749 – 1808). In 1792, Prince Charles obtained a patent from England a Provincial Grand Master, and in the same year induced Christian VII to issue an order in Council recognizing Freemasonry his dominions on condition of being acknowledged as Grand Master.[40] Christian VII's grandfather, Christian VI, had been a member of Zinzendorf's Order of the Grain of the Mustard Seed.[41] Princess Louise Augusta of Denmark, officially regarded as the daughter of King Christian VII, married Frederick Christian II, Duke of Schleswig-Holstein-Sonderburg-Augustenburg (1765 – 1814), a member of the Illuminati. Prince William of Hesse-Kassel (1787 – 1867), the son of

Charles' brother Frederick of Hesse-Kassel, married Christian VII's granddaughter, Princess Charlotte of Denmark.

Christian IX, a knight of the Order of the Golden Fleece, was designated Protector of the Craft of Freemasonry in Denmark.[42] Christian IX and Louise's six children married into other royal families across Europe, earning him the sobriquet "the father-in-law of Europe."[43] The majority of the royals sitting on the thrones of Europe are his descendants. Margrethe II of Denmark, Elizabeth II of the United Kingdom, Philippe of Belgium, Harald V of Norway, Felipe VI of Spain, Grand Duke Henri of Luxembourg, Constantine II of Greece, Queen Anne-Marie of Greece, Queen Sofia of Spain, and Prince Philip, Duke of Edinburgh, are among his descendants.

Queen Victoria's son, Alfred, Duke of Saxe-Coburg and Gotha (1844 – 1900), also a knight of the Order of the Golden Fleece, married Grand Duchess Maria Alexandrovna of Russia, the daughter of Alexander II. Another daughter of Louise and Christian IX, Maria Feodorovna (Dagmar of Denmark), married Maria Alexandrovna's brother, Tsar Alexander III (1845 – 1894), the son of Alexander II. Another daughter of Victoria, Princess Alice, married Ludwig IV, Grand Duke of Hesse and by Rhine (1837 – 1892), the great-grandson of Frederick William II of Prussia, who belonged to the Golden and Rosy Cross and fell under the influence of two other members, who also belonged to the Asiatic Brethren, Johann Christoph von Wöllner and Johann Rudolf von Bischoffwerder.[44] Their daughter, Alexandra Feodorovna (Alix of Hesse) (1872 – 1918), married the son of Alexander III and Maria Feodorovna, the last Emperor of Russia, Tsar Nicholas II Romanov (1868 – 1918), a knight of the Order of the Golden Fleece.

White Tsar of Shambhala

Tsar Nichola II was also a knight of the Order of the Golden Fleece. From these circles, the city of St. Petersburg became a hotbed of plots of confused British and Russian interests. The occultist Gary de Lacroze, a former classmate of Papus, remarked how quickly Martinism spread among the Russian aristocracy and the intelligentsia and how it showed the same effects Martinism had

on the eve of the French Revolution. Papus even recruited members among the Romanovs. When the Russian Tsar Nicholas II and Tsaritsa visited France in 1896, it was Papus who sent them a greeting on behalf of “the French Spiritualists,” hoping that the Tsar would “immortalize his Empire by its total union with Divine Providence.”[45] In 1901, he was introduced to the Tsar, who became president of the “Unknown Superiors” who controlled his Martinist Order in St. Petersburg.

In establishing the OKR+C, Papus, Oswald Wirth and Stanislas De Guaita dreamed of uniting occultists into a revived Rosicrucian brotherhood, as an international occult order, in which they hoped the Russian Empire would play a leading role as the bridge between East and West.[46] One associate of Papus later claimed that Martinism was the “germ of Sovietism.”[47] St. Petersburg in 1905, according to Colin Wilson, author of *The Occult*, “was probably the mystical centre of the world.”[48] As reported by Richard B. Spence in *Secret Agent 666*, in the summer of 1897, Aleister Crowley had traveled to St. Petersburg in Russia, aiming to gain an appointment to the court of Tsar Nicholas II. Spence suggested that Crowley had done so under the employ of the British secret service.

Papus served Tsar Nicholas II and his wife Tsarina Alexandra both as physician and occult consultant. Alexandra, a favorite granddaughter of Queen Victoria, was born at the New Palace in Darmstadt, in Hesse and by Rhine, a Grand Duchy then part of the German Empire. Alexandra was like her grandmother, one of the most famous royal carriers of hemophilia, a genetic disease of males and carried by females, found among Alexandra’s side of the family. Because of lack of successful treatment, hemophilia was generally fatal in the early twentieth century. It had entered the royal houses of Europe by the daughters of Queen Victoria. It had caused the deaths of her elder brother Friedrich and her uncle Leopold. To Alexandra and Nicholas’ dismay, their son Alexei was born with the disease.

The notorious Russian mystic Grigori Rasputin (1869 – 1916), gained great influence over Alexandra who believed him to have a cure for her son. It was even rumored that they had carried on an affair.[49] Historians often suggest that Rasputin's notoriety helped discredit the tsarist regime, and thus helped precipitate the

overthrow of the Romanovs which happened a few weeks after he was assassinated. Rasputin was rumored to belong to the Khlysty, a sect who practiced seeking the attainment of divine grace for sin in ecstatic rituals that were rumored to sometimes turn into sexual orgies.[50] Rasputin stole a number of Arthur Dee's translations of his father's writings into Russian. They were later reclaimed by the Romanov family and returned to the Imperial Library in Moscow.[51]

Alexandra used a left-handed swastika as a secret sign of recognition in her correspondence. In her diary, she noted the anniversary of a person's death with the symbol. When Tatiana gave her mother the diary, she embroidered a swastika on the cover. On settling in her room at the Ipatiev house, where the family was eventually executed, she inscribed a swastika on a window frame followed by the date, April 17, 1918, and another swastika on the wall over the wall over the bed.[52]

Through Papus, the imperial family became acquainted with his friend and spiritual mentor, the mystic Nizier Anthelme Philippe(1849 – 1905), known as Maître Philippe. While Rasputin is more popularly known as the occultist who attended to the royal couple, before him, Maître Philipe exercised an important influence on them as well. He was believed to possess remarkable healing powers, as well as the ability to control lightning, and to travel invisibly. In St. Petersburg in 1905, it was rumored that, in the presence of the Tsar and his wife, Papus evoked the spirit of the Tsar's father, Alexander III, who offered advice on how to handle a political crisis. According to one account, Papus promised the imperial family that the Romanov monarchy would be protected as long as he remained alive. When the news of his death reached Alexandra in 1916, she sent a note to her husband, then commanding the Russian armies at the front in World War I, saying "Papus is dead, we are doomed!"[53]

A key actor in these intrigues was Mongol Dr. Piotr Badmaev (ca. 1850 – 1920), described by a Russian historian as "one of the most mysteries personalities of the day," and a "master of intrigue," who enjoyed a close association with the mystic healer Rasputin.[54] Known as "the Tibetan," Badmaev dreamed of the unification of Russia with Mongolia and Tibet, and involved himself in several projects aimed at creating of a great Eurasian empire. Russia's

historic mission, he believed, lay in the East, from where it was destined to unite the Buddhist and Muslim peoples, as a counter to Western colonialism. Badmaev outlined his vision in a 1893 report to his godfather Tsar Alexander III entitled “The Tasks of Russia in the Asiatic East.” Badmaev’s political influence secured the support of the Mongol tribes in the Russo-Japanese War. Badmaev expressed particular concern over Britain’s influence in Asia, stating in a special memorandum: “Tibet, which – as the highest plateau of Asia – rules over the Asiatic continent, must without doubt be in the hands of Russia. By commanding this point, Russia will surely be able to make England more compliant.”[55]

Badmaev knew of the legend—popular in Mongolia, China and Tibet—about the prophesied “White Tsar” who would come from the North (from “Northern Shambhala”) and restore the now decadent traditions of true Buddhism. Badmaev was closely associated with the chief tutor of the Dalai Lama XIII, Lama Agvan Dorjieff (1853 – 1938), who equated Russia with the coming Kingdom of Shambhala anticipated in the Kalachakra texts of Tibetan Buddhism. The Dalai Lama declined to have dealings with the British government in India, and sent Dorjieff as emissary to the court of Nicholas II with an appeal for Russian protection in 1900. Dorjieff is also remembered for building the Buddhist temple of St. Petersburg, where interest in Buddhism was flourishing due to widespread interest in Theosophy. By the 1890s, Dorjieff had begun to spread the story that Russia was the mythical land of Shambhala to the north, raising hopes that the Tsar would support Tibet and its religion.

Dorjieff’s meeting with Nicholas II was arranged by the Tsar’s close confidant, Prince Esper Ukhtomskii (1861 – 1921), a friend of Badmaev. A Theosophist, Ukhtomskii’s closest ally was Count Sergei Witt (1849 – 1915), Russia’s Minister of Finance and first cousin to Blavatsky. Ukhtomskii accompanied Nicholas II on his Grand tour to the East, and made contact with Blavatsky at Adyar and promised to use his influence to push forward their projects.[56] Blavatsky had wanted to unite Central Asia, India, Mongolia, Tibet and China, with the involvement of Russia, in order to create a grand Eurasian power able to oppose the British.[57] Hinting at the nature of the Russian ambitions he represented, Ukhtomskii wrote, “in our

organic connection with all these lands lies the pledge of our future, in which Asiatic Russia will mean simply all Asia."[58] As he explained:

> The bonds that unite our part of Europe with Iran and Turan [Central Asia], and through them with India and the Celestial Empire [China], are so ancient and lasting that, as yet, we ourselves, as a nation and a state, do not fully comprehend their full meaning and the duties they entail on us, both in our home and foreign policy.[59]

The Tibetan Ganden Phodrang regime, which was then under the administrative rule of the Qing dynasty of China, remained the only Himalayan state free of British influence, and access to Tibet would have given Russia a direct route to British India. By 1903, both Lord Curzon, the head of the British India government and knight of the Garter, and Francis Younghusband became convinced that Russia and Tibet had signed secret treaties threatening the British interests in India and suspected that Dorjieff was working for the Russian government. The fear of Russia drawing Tibet into the Great Game to control the routes across Asia was therefore a reason for the British invasion of Tibet during 1903-4. A military confrontation on March 31, 1904 became known as the Massacre of Chumik Shenko, when the ill-equipped Tibetans were "mowed down… the Tibetans in a few minutes with a terrific slaughter."[60] In 1904 at Lhasa, the British forced the Tibetans to sign the Treaty of Lhasa, with the understanding that the Chinese government would not permit any other country to interfere with the administration of Tibet. Dorjieff, it is said, then fled to Mongolia with the Dalai Lama.

According to Rom Landau, a "spiritual journalist" of the 1930s, Lama Dorjieff was none other than George I. Gurdjieff, a charismatic hypnotist, carpet trader and spy, who worked as a Russian secret agent in Tibet during the early part of the twentieth century. However, James Webb, author of *The Harmonious Circle: The Anatomy of a Myth*, the first comprehensive book on Gurdjieff and his movement, suggests that Gurdjieff was an agent for the Russian government as Ushe Narzunoff, an associate of Dorjieff. Nevertheless, the legend

that Gurdjieff and Dorjieff were the same person was widely believed among Gurdjieff's disciples.[61]

George Gurdjieff (1866 – 1949) was born to a Greek father and Armenian mother in Alexandropol (now Gyumri, Armenia), then part of the Russian Empire. Gurdjieff's teaching claimed that human beings were helplessly caught in a "waking sleep" unable to fully perceive reality, but that it is possible for them to transcend to a higher state of consciousness and achieve their full human potential. He developed a method for doing so called "The Work" or "the Method." Because his method for awakening one's consciousness was different from that of the fakir, monk or yogi, his discipline is also called the "Fourth Way."

Gurdjieff's thought is an amalgam of Theosophy, Neopythagoreanism, Rosicrucianism and alchemy. According to James Webb, Blavatsky's Theosophy was his single most important source. Gurdjieff explained, "The way of the development of hidden possibilities is a way against nature and against God."[62] His deceptive and tyrannical ways led to his reputation as a "rascal guru." In early adulthood, Gurdjieff claims to have travelled to many parts of the world, including Central Asia, Egypt and Rome. In the account of Gurdjieff's wanderings, *Meetings with Remarkable Men*, each chapter is named after a "remarkable man," many of them members of a society of "Seekers after truth." James Webb proposed, and K. Paul Johnson concurs, that the model for "Prince Lubovedsky," whom Gurdjieff describes as a key member of the "Seekers of the Truth," was Esper Ukhtomskii.[63]

Gurdjieff claims to have made contact with a "Sarmoung Brotherhood," located somewhere in the heart of Asia, about twelve days' journey by horse and donkey from Bukhara in Uzbekistan. From the Sarmoung Gurdjieff learned their sacred dances, much like those of the Whirling Dervishes. According to Johnson, Gurdjieff's accounts suggest "…a possible channel for Isma'ili influences in the Fourth Way teachings."[64] According to Gurdjieff's leading disciple, John G. Bennett, who was head of British Military Intelligence in Constantinople, and his friend Idries Shah, the popular author of Sufism, Gurdjieff's teaching originated with a chain of Sufi masters who were the descendants and spiritual heirs of the ancient

shamanism of the Altai Mountains, where Central Asia had been their heartland for forty thousand years or more.[65]

Protocols of Zion

It is believed that the basis for the notorious *Protocols of the Learned Elders of Zion*—which purport to be the minutes outlining a Judeo-Masonic plot for world domination—were initially written by Papus, when he reported on a conspiracy on the part of Maître Philippe and his supporters against Tsar Nicholas II of Russia. Papus shared a series of *Protocols of the sittings of the secret Masonic Lodges*, who had sworn to destroy the Russian imperial family.[66] Papus promoted his Martinist Order as a counter to the Masonic lodges which, he believed, were in the service of British imperialism and the international financial syndicates. Papus believed that the vast Russian Empire was the only power capable of thwarting the vast conspiracy of the "Shadow Brothers," and to prepare for the coming war with Germany. He thought therefore that among the circles of Russian Martinists "the doctrine and the plan of the Russian Revolution will be defined."[67]

In August 1921, *The London Times* published an article by its Constantinople reporter, Philip Graves, who claimed to have determined the *Protocols* to be a forgery. Suspiciously, according to his biographer Peter Grose, it was Allen Dulles, later notorious head of the CIA, who discovered "the source" provided to *The Times*.[68] The rare book turned out to be a work of 1864 *Dialogue in Hell Between Machiavelli and Montesquieu*, by Maurice Joly, the protégé of Aldolphe Crémieux, Grand Master of the Rite of Mizraim and head of the *Alliance Israelite Universelle*. Joly, also a Jew, was a lifelong Freemason and also a member of the Rite of Misraïm.[69] Joly's work was an attack on the political ambitions of Napoleon III who, represented by Machiavelli, plots to rule the world. Joly was imprisoned in France for fifteen months as a direct result of his book's publication.

Graves then discovered what he thought were numerous parallels with it, leading him to conclude that much of the *Protocols*

were paraphrased from it. According to Norman Cohn's analysis of the text, in *Warrant for Genocide*:

> In all, over 160 passages in the *Protocols*, totaling two fifths of the entire text, are clearly based on passages in Joly; in nine of the chapters the borrowings amount to more than half of the text, in some they amount to three quarters, in one (Protocol VII) to almost the entire text. Moreover with less than a dozen exceptions the order of the borrowed passages remains the same as it was in Joly, as though the adaptor had worked through the *Dialogue* mechanically, page by page copying straight into his 'protocols' as he proceeded. Even the arrangement in chapters is much the same - the twenty-four chapters of the *Protocols* corresponding roughly with the twenty-five of the Dialogue. Only towards the end, where the prophecy of the Messianic Age predominates, does the adaptor allow himself any real independence of his model. It is in fact as clear a case of plagiarism - and of faking - as one could well desire. [70]

Joly's work is also predated by another of Crémieux's protégés, Jacob Venedy, entitled, *Machiavelli, Montesquieu, Rousseau*. Venedy was also claimed to have been a Jew, a Freemason, a communist and a friend of Karl Marx.[71] Other works with similar themes that appeared at this time was one from the program of Bakunin, who founded his *Alliance Social Democratique* on the lines of Weishaupt's Illuminati, and in 1869 wrote his *Polemic Against the Jews* in which he refers to the Jews as "the most formidable sect" in Europe.[72] His colleague, Netchaieff, arrived at the conclusion that "in order to found a serious and indestructible society one must take for a basis the policy of Machiavelli."[73] The other was from Jacques-Cretineau Joly, in 1859, where he reproduced documents of the *Alta Vendita*, in which he criticized the Jewish leadership of "the secret societies." The work was mainly directed against the Jews of the International Working Men's Association, which Karl Marx had formed by consolidating a number of secret societies.[74]

Nesta Webster further lists another work that appeared in 1869, titled *The Jews, Judaism, and the Judaification of Christian People*, by Gougenot Des Mousseaux, with particular emphasis on the *Alliance Israëlite Universelle* and "universal" Freemasonry, "sharing a single life, and animated by the same soul." According to des Mousseaux, the first practitioners of the Kabbalah were the sons of Cain, who after the flood were succeeded by the sons of Ham, who became the Chaldeans. They passed their secret on to the Jews who in turn influenced the Gnostics, the Manicheans, and the Assassins. They transmitted their diabolical cult to the Templars who handed it to the Freemasons, where at all times the Jews were the Grand Masters. According to des Mousseaux, the chief symbols of this cult of Lucifer were the serpent and the phallus, with rituals including sexual orgies. By murdering Christian children, the Jews, who were witches, acquired demonic power. Finally, in the last chapter of his book, the Antichrist would be a Jewish king who all nations would accept as savior and ruler of a one-world government.

> ...the Jews will raise up a man with a genius for political imposture, a sinister bewitcher around whom fanatical multitudes will cluster. The Jews will hail this man as the Messiah, but he will be more than that. After destroying the authority of Christianity, he will unite mankind in one great universal brotherhood and bestow on it a superabundance of material goods. For these great services, the Gentile nations will accept him, exalt him, and worship him as a god — but in reality, for all his apparent benevolence, he will be Satan's instrument for the perdition of mankind.[75]

In the same year, both Des Mousseaux and Bakunin had described a leak of information from secret societies. In 1870, Bakunin explains that his secret society had to be disbanded, because of it. Des Mousseaux had also reported in *The Jew*, that in December of 1865, he had received a letter from a German statesman to the effect:

> Since the revolutionary recrudescence of 1848, I have had relations with a Jew who, from vanity, betrayed the secret of the secure societies which he had been associated, and who warned me eight or ten days beforehand of all the revolutions which were about to break out at any point of Europe. I owe to him the unshakeable conviction that all these movements of "oppressed peoples," etc., etc., are devised by half a dozen individuals, who give their orders to the secret societies of all Europe. The ground is absolutely mined beneath our feet, and the Jews provide a large contingent of these miners...[76]

The idea of an international Jewish conspiracy was already in development in the 1860s. Jacob Brafman, a Russian Jew from Minsk, had a falling out with agents of the local *Kahal*, the semi-autonomous Jewish government, and consequently turned against Judaism. He converted to the Russian Orthodox Church and authored polemics against the *Talmud* and the *Kahal*. Brafman claimed in his books *The Local and Universal Jewish Brotherhoods* (1868) and *The Book of the Kahal* (1869), that the *Kahal* continued to exist in secret and that it was an international conspiratorial network, under the central control of the *Alliance Israélite Universelle*, then under the leadership of Adolphe Crémieux in Paris. [77] Brafman's work was translated into English, French, German and other languages, and the image of the "kahal" as the hub of a Jewish working as a state within a state was picked up by anti-Jewish publications in Russia and Russian officials, such as P.A. Cherevin and Nikolay Pavlovich Ignatyev who in the 1880s urged governors-general of provinces to seek out the supposed *kahal*. This was around the time of the Narodnaya Volya assassination of Tsar Alexander II of Russia. Much of the Narodnaya Volya's philosophy was inspired by Sergey Nechayev and "propaganda by the deed," a concept promoted by Bakunin. Bakunin, in his "Letters to a Frenchman on the Present Crisis" (1870) stated that "we must spread our principles, not with words but with deeds, for this is the most popular, the most potent, and the most irresistible form of propaganda." The trigger for the subsequent pogroms was the

assassination of Tsar Alexander II was blamed by blamed by some on “foreign influence agents,” implying the Jews.[78]

Another proposed source of the *Protocols* is a chapter from *Biarritz*, an 1868 novel by the anti-Semitic German novelist Hermann Goedsche. *Biarritz* contains a chapter titled “The Jewish Cemetery in Prague and the Council of Representatives of the Twelve Tribes of Israel,” in which Goedsche depicts a clandestine nocturnal meeting of members of a mysterious rabbinical cabal that was planning a diabolical “Jewish conspiracy.” The chapter closely resembles a scene in Alexandre Dumas’ *The Queen’s Necklace*, published in 1848, where Cagliostro, chief of the Unknown Superiors, among whom are Swedenborg, arranges the Affair of the Diamond Necklace.

These strands are the subject matter of Umberto Eco’s *The Prague Cemetery*, Simone Simonini, a man whom Eco claims he has tried to make into the most cynical and disagreeable character in all the history of literature.[79] Simonini’s father was killed in 1848 fighting for a united Italy. He is brought up by his grandfather, an old reactionary who houses Jesuit refugees, and claims that the French Revolution was planned by the Knights Templar, the Bavarian Illuminati and the Jacobins, but behind them all were the Jews. Simonini is trained as a forger and is hired by the Piedmont Government secret service to spy to report on Garibaldi’s movements after he has taken possession of Sicily. The Kingdom of Piedmont cautiously supports the unification of Italy but is concerned that Garibaldi's fame might overshadow that of their king, Victor Emanuel II. Simonini meets the French novelist Alexandre Dumas and Italian patriots Nino Bixio and Ippolito Nievo.

Over the next thirty-five years Simonini lays traps for revolutionaries fighting against Napoleon III, provides intelligence during the days of the Paris Commune, and forges the *bordereau* that would trigger the Dreyfus affair. Driven by a desire for wealth, Simonini hatches a plan to forge what will one day become the infamous *Protocols of the Elders of Zion*. Simonini’s idea is first inspired by an account of a masonic gathering in Alexandre Dumas’ novel *Joseph Balsamo*, and he gradually embroiders it using other sources, each inspired by the other, including Eugène Sue’s *Les*

Mystères du Peuple, Maurice Joly's *The Dialogue in Hell Between Machiavelli and Montesquieu* and Goedsche's *Biarritz*.

As Umberto Eco noted, the plans revealed are approximately the same as described in 1880 by the *Revue des Etudes Juives*, which published two letters attributed to Jews of the fifteenth century. But as Victor Marsden has indicated, it was an account in fact reproduced in 1608 by Julio-Inigues de Medrano's *La Silva Curiosa.* In Goedsche's version, at midnight, the Devil himself appears to contribute his opinions and insight. The assembled figures each represent the twelve tribes of Israel who report on their activities during the century. Among them the Levite announces that Israel is rising again, thanks to the gold which has fallen into her hands, and can now look forward to a near future when the whole earth will belong to them. The representative of Reuben reports that through the stock exchanges the Jews have managed to place all the governments of Europe in their debt and are thereby able to control them.[80]

Ideas in the *Protocols* were also prefigured in the work of the famous Russian author, Fyodor Dostoevsky (1821 – 1881), best-known for *Crime and Punishment*, *The Idiot*, *Demons* and *The Brothers Karamazov*. Dostoevsky expressed clear anti-Semitic beliefs most clearly in "The Jewish Question" section of *Diary of A Writer*, where he blamed the Jews of xenophobia, forming a *status in statu* (state within the state), and of controlling world finance and international politics.[81] According to Dovstoevsky, "The Jew and his Kahal" formed a "conspiracy against Russians," and "The Jews are Russia's undoing."[82]

Dostoevsky and Vladimir Solovyov (1853 – 1900) had inspired far-rightists of Imperial Russia to propagate the notion of Orthodox Christian superiority and warn of an impending apocalyptic battle between Russia at the head of all Slavs and conspiratorial international Jewry, where Russians would assume the role of Christ, and Jews would take the part of the Antichrist. Dostoevsky warned: "Their kingdom is approaching, their entire kingdom! The triumph of ideas is coming before which feelings of philanthropy, thirst for the truth, Christian feelings, national and even folk pride of the European peoples will flag" in the face of "materialism, the blind, lustful craving

for personal material security." Dostoevsky claimed that this collapse stood "'near, in the doorway,'" in reference to *Revelation* 3:20, which foretells the destruction of the sinful world in great upheaval and chaos, after which the Kingdom of God will appear on earth.[83]

The theme mentioned in Vladimir Solovyov's 1900 "A Short Tale of the Anti-Christ" was part of his *Three Conversations*. Solovyov discussed the "man of the future," the Anti-Christ, in order "to reveal in advance the deceptive mask behind which the abyss of evil is hiding." According to Solovyov, the Anti-Christ gains power with the help of Freemasons and the *Comite permanent universel* (Standing Universal Committee), referring to the *Alliance israelite universelle*. [84]

Solovyov's interpretation of the Anti-Christ story deeply impressed Russian mystic Sergei Nilus (1862 – 1929), who became famous for disseminating the *Protocols*. The *Protocols* were supposedly first discovered in Russia by Nilus, who produced a Russian translation, which appeared as the final chapter of his book *The Great within the Small and Antichrist, an Imminent Political Possibility. Notes of an Orthodox Believer*, about the coming of the Antichrist. When Victor Marsden, a Russian correspondent for *The London Morning Post*, first translated the *Protocols* into English in 1920, they were widely accepted as genuine by a large segment of eminent diplomats and statesmen. According to Marsden, in 1884, a woman named Yuliana Glinka hired Joseph Schorst-Shapiro, a member of Joly's Misraim Lodge, to obtain sensitive information, purchasing from him a copy of the *Protocols*.[85] Glinka was the granddaughter of a colonel whose Masonic affiliations had led to his arrest for involvement in the Carbonari-inspired Decembrists' plot of 1825 against Tsar Nicholas I.[86] Glinka was also a personal companion to H.P. Blavatsky, was an agent of Pyotr Rachkovsky (1853 – 1910), the Paris head of the Okhrana, the Russian secret service.[87] Glinka subsequently gave them to a friend who passed them on to Nilus.

Rachkovsky was a supporter of the activities of the Union of the Russian People, a new right-wing organization formed in 1905, in the midst of socialist revolutionary upheaval, by members of the Russian Assembly in Saint Petersburg. The Union was the most important

among the Black Hundred monarchist political organizations in the Russian Empire between 1905 and 1917. The Black Hundred were staunch supporters of the House of Romanov and were also noted for extremist Russo-centric doctrines, xenophobia, anti-Semitism and incitement to pogroms against the Jews.

Umberto Eco pointed out in *Foucault's Pendulum* that Rachkovsky seems to be connected to the Comte St. Germain. And as Eco points out, Prince Charles of Hesse-Kassel—a member of the Illuminati and the Asiatic Brethren—said that St. Germain was of Transylvanian origin and his name was Rackoczi. George II Rakoczi (1621 – 1660) and his wife Sophia Bathory were from two families who employed the emblem of the Order of the Dragon.[88] According to theosophical histories, Francis Bacon feigned his own death on Easter Sunday, April 9, 1626, and then traveled extensively outside England, eventually attaining his physical Ascension to another plane on May 1, 1684 in a castle in Transylvania owned by the Rakoczi family.[89]

The purported forgers in Rachkovsky's circle were also said to have made use of an earlier version of the *Protocols* discovered by Papus.[90] Papus shared a series of *Protocols of the sittings of the secret Masonic Lodges*, who had sworn to destroy the Russian imperial family.[91] In October 1901, Papus collaborated with an anti-Semitic journalist Jean Carrère in producing a series of articles in the *Echo de Paris* under the pseudonym Niet ("no" in Russian). Their attacks were directed at important figures in the Russian government, specifically Rachkovsky and his sponsor, Count Sergei Witte, a cousin to Blavatsky, as well as close ally of Prince Ukhtomskii, a friend of Gurdjieff and supporter of Lama Dorjieff.[92] In August 1903, Vyacheslav Plehve, Minister of the Interior, passed on documents to Tsar Nicholas II that suggested Witte was part of a Jewish conspiracy. As a result Witte was removed as Minister of Finance.[93]

A story printed in 1920, in the "*Organ of the Democratic Idea*," asserted that Papus compiled a report for the Russian Tzar—part of which included the *Protocols of the sittings of the secret Masonic Lodges*—which detailed a conspiracy against the Tsar on the part of Maître Philippe. This story goes on to say that Rachkovsky "spiced

up this sensational report so as to guarantee the desired effect." Papus and Rachkovsky were also apparently assisted in this endeavor by Adjutant General P.P. Gesse, and the Dowager Empress, Marija Federovna, as spouse of Emperor Alexander III, and the daughter of King Christian IX of Denmark and Louise of Hesse-Kassel, of the Landgraves of Hesse-Kassel, who had been intimately connected with the Rothschilds and the Rosicrucians.[94] Louise's grandfather was Prince Frederick of Hesse-Kassel (1747 – 1837), whose brother Prince Charles of Hesse-Kassel was a friend of Comte St. Germain and a member of the Illuminati and Grand Master of the Asiatic Brethren, the first to use the swastika as their symbol.[95]

Many authors maintain that it was Matvei Golovinski, the agent Rachkovsky, who in Paris in the early 1900s authored the first edition of the *Protocols*.[96] Matvei's father, Vasili Golovinski was a friend of Fyodor Dostoyevsky. However, in his book *The Non-Existent Manuscript.* However, *A Study of the Protocols of the Sages of Zion*, Italian academic Cesare De Michelis writes that the hypothesis of Golovinski authorship was based on statements by Princess Catherine Radziwill, who was known to be an unreliable source. Radziwill was born Catherine Rzewuska, niece of Ewelina Hańska, a relative of Saint-Yves d'Alveydre's wife Marie Victoire de Keller. Radziwill left her husband in 1899 for an adventurous life which led her successively to England, then to South Africa, where she asked Cecil Rhodes, founder of the diamond company De Beers and the Round Table, to marry her. They initially became friends, but Rhodes, who some historians have suggested was homosexual, turned her down.[97] Nevertheless, Rhodes paid her debts and sent her back to London. She took advantage of her trip to forge her signature on checks for 600,000 francs which she managed to cash.[98] Prosecuted for forgery, she was sentenced to two years in prison in Cape Town in 1902, but was released after sixteen months, before returning to London in August 1903.[99]

The *Protocols* were first mentioned in the Russian press in April 1902 by the Saint Petersburg newspaper *Novoye Vremya*, written by a famous conservative publicist Mikhail Menshikov who, "reported how the lady of fashion [Glinka] had invited him to her house to see

the document of vast importance. Seated in an elegant apartment and speaking perfect French, the lady informed him that she was in direct contact with the world beyond the grave and proceeded to induct him into the mysteries of Theosophy… Finally, she initiated him into the mysteries of the *Protocols*."[100]

2. Ariosophy

Übermensch

The evolution of history, following the Kabbalah of Isaac Luria, would culminate in the advent of the first man who dares to recognize that he is God—in other words, Friedrich Nietzsche's *Übermensch* ("Superman"), or what some would interpret at the anti-Christ, a role the Nazis believed was fulfilled by Hitler. The Nazis declared that they were dedicated to continuing the process of creating a unified German nation state begun by Otto von Bismarck, a member of the super-rite of Freemasonry founded by Albert Pike and Giuseppe Mazzini, known as the Palladian Rite. The Third Reich, meaning Third Empire, alluded to the Nazis' perception that Nazi Germany was the successor of the earlier Holy Roman Empire (800–1806), beginning with the crowning of Charlemagne in 800 and which was dissolved during the Napoleonic Wars in 1806, and the German Empire (1871–1918), which lasted from the unification of Germany in 1871 by Otto von Bismarck under Kaiser Wilhelm I until the abdication of his grandson Kaiser Wilhelm II in 1918 at the end of World War II. Although Bismarck had excluded Austria and the German Austrians from his creation of the *Kleindeutschland* state in 1871, integrating the German Austrians nevertheless remained a strong desire for many people of both Austria and Germany behind the Pan-German movement which influenced the racist fascism of Nazis.

In the unification of Europe, Nietzsche saw the means to overcome the nation-state system and democracy. The Europe of the nation-states, according to Nietzsche, inherited democratic ideals from the false egalitarianism and slave-morality of Christianity. "*Moraline*," a term which he uses to mock all traditional morality, must make way for the "dominance of the winner." Nietzsche reckoned that the democratic movement in Europe will first lead to the creation of a human type prepared for the new slavery, and then a "strong man," the Superman, a "tyrant." In Nietzsche's mind, the

closest to his idea of a Superman was Giuseppe Mazzini, whom he referred to as “the man I venerate most,” and with whom he shared a dream of European unification.[101]

“War is essential” declared Nietzsche.[102] In *Beyond Good and Evil*, he explained, “Here one must think profoundly to the very basis and resist all sentimental weakness: life itself is essentially appropriation, injury, conquest of the strange and weak, suppression, severity, obtrusion of peculiar forms, incorporation, and at the least, putting it mildest, exploitation—but why should one for ever use precisely these words on which for ages a disparaging purpose has been stamped?”[103] Nietzsche called for “a conqueror- and master-race which, organized for war and with the force to organize unhesitatingly lays its terrible claws upon a populace perhaps tremendously superior in numbers but still formless and wandering.”[104] In order to dispend one’s *ressentiment*, one must become like a pillaging Viking or Homeric hero, an artist of expressive violence.[105] Such is the *übermensch*:

> Some time, in a stronger age than this mouldy, self-doubting present, he will come to us, the redeeming man of great love and contempt… This man of the future will redeem us not just from the ideal held up till now, but also from the things which have to arise from it, from the great nausea, the will to nothingness, from nihilism, that stroke of midday and of the great decision which makes the will free again, which gives earth its purpose and man his hope again, this antichrist and anti-nihilist, this conquerer of God and nothingness—he must come one day…[106]

Zeev Sternhell lists virility as one of many qualities and cults that characterize the “new civilization” desired by fascism, yet those cults, explains Barbara Spackman, in *Fascist Virilities: Rhetoric, Ideology, and Social Fantasy in Italy*, correspond to a single master term, virility, implying youth, duty, sacrifice, strength, obedience, sexuality and war.[107] During the same era, the belief was grounded in science that females were biologically inferior to men. It is for this reason that the active pursuit of exercise and modern sports was

strongly recommended as a measure to increase masculinity and combat any signs of femininity.[108] According to Nietzsche:

> Another thing is war. I am naturally warlike. Attacking is one of my instincts. Being able to be an enemy, being an enemy — these require a strong nature, perhaps; in any case every strong nature presupposes them. It needs resistances, so it seeks resistance: aggressive pathos is just as integrally necessary to strength as the feeling of revenge and reaction is to weakness. Woman, for instance, is vengeful: that is a condition of her weakness, as is her sensitivity to other people's afflictions.[109]

Nietzsche's revolutionary New Man of the future, the *Übermensch* or "Superman," must strip away all values of conventional weak morality, including equality, justice and humility. We must have an *Umwertung aller Werte*, the "revaluation of all values." The man of the future must be a beast of prey, an "artist of violence'' creating new myths, new states based upon the essence of human nature, which Nietzsche identifies as *Wille zur Macht*, the "Will to Power" being a "a will to war and domination." What Nietzsche prescribes then is a return to the pre-Christian past, before Jewish monotheism, even before Socrates and Plato who demonstrated that there must be a self-subsisting Good which is connected to the evolution of the universe. Modern man must "eternally return" to the earliest strata of human intellectual life, when man was just starting to construct his own god-myths.

While his critics argued that Nietzsche's disturbed ideas were a reflection of his mental illness, as explains Steven E. Aschheim in *The Nietzsche Legacy in Germany, 1890-1990*, the pro-Nietzscheans, "sought instead to endow Nietzsche's madness with a positively spiritual quality. The prophet had been driven crazy by the clarity of his vision and the incomprehension of a society not yet able to understand it..."[110] "How do we know," wrote Isadora Duncan in 1917, "that what seems to us insanity was not a vision of transcendental truth?"[111] Nietzsche finally suffered total mental collapse in 1889. As the story goes, he was taken away by two policemen following an altercation after he witnessed the flogging of

a horse at the other end of the Piazza Carlo Alberto in Turin. In a last but desperate and misplaced expression of compassion, contradicting all his former pessimism, Nietzsche ran to the horse, threw his arms up around its neck to protect it, and then collapsed to the ground.[112]

Within a week, Nietzsche's family brought him back to Basel, where he was hospitalized and diagnosed with the syphilis. The Nietzsche scholar Joachim Köhler has attempted to explain Nietzsche's life history and philosophy by claiming that Nietzsche was a homosexual, and he argues that his affliction with syphilis, which is "usually considered to be the product of his encounter with a prostitute in a brothel in Cologne or Leipzig, is equally likely, it is now held, to have been contracted in a male brothel in Genoa."[113]

As his caretaker, Nietzsche's sister Elisabeth Förster-Nietzsche (1846 – 1935) assumed the roles of curator and editor of her brother's works. She was married Bernhard Förster (1843 – 1889) who became a leading figure in the anti-Semitic faction on the far right of German politics and wrote on the Jewish question, characterizing Jews as constituting a "parasite on the German body."[114] In order to support his beliefs, Bernhard set up the *Deutscher Volksverein* (German People's League) in 1881 with Max Liebermann von Sonnenberg (1848 – 1911), a German officer who became noted as an anti-Semitic politician and publisher.

Von Sonnenberg was part of a wider campaign against German Jews that became a central feature of nationalist politics in Imperial Germany in the late nineteenth century. Following a conference of anti-Semites in Bochum in 1889, von Sonnenberg set up his own political party, the *Deutsch-Soziale Partei*, which became the *Deutschsoziale Reformpartei* when it merged with Otto Böckel's *Deutsche Reformpartei* in 1894. The party, who main basis was anti-Semitism, was active in 1898 in support of campaigns to restrict the immigration of Russian Jews into Germany and argued that such laws could form the basis of their ultimate aim of removing rights from all Jews in Germany.[115] Wilhelm Giese emerged as a prominent member of the group and was especially noted for his criticism of Zionism, an idea that had some support among contemporary anti-Semites as a possible solution to the "Jewish

problem." In 1899, Giese ensured that the party adopted the Hamburg Resolutions explicitly rejecting removing the Jews to a new homeland and instead called for an international initiative to handle the Jews by means of complete separation and final destruction of the Jewish nation."[116] The program helped to lay the foundations for the future Final Solution, a term it used.[117]

Bernhard Förster planned to create a "pure Aryan settlement" in the New World, and had found a site in Paraguay which he thought would be suitable. The couple persuaded fourteen German families to join them in the colony, to be called *Nueva Germania*, and the group left Germany for South America in 1887. The colony failed miserably. Faced with mounting debts, Förster committed suicide by poisoning himself in 1889. Four years later, Elisabeth left the colony and returned to Germany.

Friedrich Nietzsche's mental collapse occurred by that time, and upon Elisabeth's return in 1893 she found him an invalid whose published writings were beginning to be read and discussed throughout Europe. Elisabeth took a leading role in promoting her brother, especially through the publication of a collection of his fragments under the name of *The Will to Power*. She reworked his unpublished writings to fit her own ideology, often in ways purportedly contrary to her brother's stated opinions. Through Elisabeth's editions, Nietzsche's name became associated with German militarism and National Socialism, while later twentieth-century scholars have strongly disputed this conception of his ideas.

Café Central, Vienna

The Nordic mythology celebrated by Nietzsche's friend, the composer Richard Wagner (1813 – 1883), deeply inspired the Pan-German movement, which ultimately inspired the Nazis. Although Otto von Bismarck had excluded Austria and the German Austrians from his creation of the *Kleindeutschland* state in 1871, integrating the German Austrians nevertheless remained a strong desire for many people of both Austria and Germany behind the Pan-German movement. Driven by the *völkisch* movement, it was influenced by the notion of a German "*volk*" expressed by Romantic nationalists

like the brothers Grimm, Herder and Fichte. Pan-Germanists originally sought to unify the Germans of the Second Reich with the other Germanic-speaking peoples into a single nation-state known as *Großdeutschland*. A new element was included in 1879 with the introduction of the neologism “anti-Semitism,” marking a break from “anti-Judaism,” favoring a racial and scientific notion of Jews as a nationality instead of a religion.[118]

As reported by Charles Novak, the Asiatic Brethren moved to Denmark, where they were comprised largely of members of the Baltic aristocracy, where the order took on *völkisch* and pan-German tendencies and adopted the swastika of Buddhism as a symbol for recognizing each other.[119] *Völkisch* Pan-Germanism began as the ideology of the small minority of Germans in Austria who refused to accept their permanent separation from the rest of Germany after 1866, which they determined to repair through the *Anschluss* of what they called German-Austria. Vienna, capital of the multinational Hapsburg Empire, rivaled Paris as Europe’s cultural center during the reign of Franz Josef (1848 – 1916), Grand Master of the Order of the Golden Fleece. Less than half of Vienna’s two million residents were Austrian, while about a quarter came from Bohemia and Moravia—the strongholds of the Sabbateans sect—so that Czech was often spoken alongside German.[120] It was reported in the 1840s that Jews professing Christianity were found filling the offices of the ministry, and that Frankists had been discovered and probably existed among the Catholic and Protestant church dignitaries of Russia, Austria and Poland.[121] Sigmund Freud’s family came from Moravia in the 1860s.

However, although an extensive religious literature was still in the possession of Frankists in Moravia and Bohemia at the beginning of the nineteenth century, their descendants tried to obliterate any shred of evidence of their ancestors’ beliefs and practices. Nevertheless, most of the families once associated with the Sabbateanism in Western and Central Europe continued to remain afterward within the fold of Judaism, and many of their descendants, particularly in Austria, rose to positions of importance during the nineteenth century as prominent intellectuals, great financiers, and men of high political connections.[122]

Barriers to Jewish emancipation were gradually lifted by the Habsburg authorities as part of an overall policy of modernization. In 1852, a royal statute granted Jewish the right to establish a religious community in the city, and the authority to tax and regulate itself. In 1962, Jews were granted access as residents of all municipalities. In 1864, all restrictions on Jewish landownership were lifted. And in 1867, the law granted Parliament the power to establish equal rights regardless of religious affiliation, allowing Jews to become full citizens. These liberties permitted the rise of a new Jewish middle class, that was no longer represented by merely a small elite of private bankers. Nevertheless, despite often falling away from the practice of Judaism itself, assimilated Jews tended to cluster in certain districts of Vienna, and around specific occupations. Rates of conversion and intermarriage remained low. Martin Freud, Sigmund Freud's son, described his time in Vienna with his family as having abandoned Judaism while remaining Jewish by identify though moving in exclusively Jewish social circles.[123]

Freud frequented the Cafe Landtmann, while Trotsky and Hitler often visited Cafe Central. The cultural eclecticism of the city created a unique cultural phenomenon, the Viennese coffee-house, a legacy of the Ottoman army following the failed siege of 1683. The coffee-houses provided an important source of activity for the city's Jewish intelligentsia, and new industrialist class, made possible following their being granted full citizenship rights by Franz Joseph in 1867, and full access to schools and universities. [124] Coffee was first used by the Sufis of Yemen, to help them stay awake during their night rituals, and the drink caught on immediately, explains Gil Marks in his *Encylopedia of Jewish Food*. Coffee, often with sugar added to counteract its bitter taste, quickly spread throughout the Ottoman Empire. Religious Jews, like the Muslims, also drank it to stay alert for nightly devotions, says Israeli professor of history Elliott Horowitz in his article "Coffee, Coffeehouses, and the Nocturnal Rituals of Early Modern Jewry." Horowitz dates the use of coffee for these purposes back to the followers of Isaac Luria, following a practice popularized by him and his disciples, as the recitation of a midnight rite known as *Tikkun Hazot*, for mourning the destruction of the Temple of Jerusalem.[125]

The first coffee-houses opened in Constantinople around 1550, then in Damascus, Mecca and Cairo. It was a Jew who exported the establishment to Europe, opening the first in Livorno, Italy in 1632. In 1650, a Lebanese known as “Jacob the Jew” founded the first English coffeehouse in Oxford. Sephardic Jews, many of whom also became coffee traders, soon joined with Armenian and Greek merchants to bring the coffeehouse to the Netherlands and France. By the nineteenth century, coffeehouses in Berlin, Vienna, Budapest and Prague were at the forefront of societal change. Figures such as writer Stefan Zweig, psychologist Alfred Adler and the young journalist and playwright Theodor Herzl were among those who joined the coffeehouses in Vienna. Zweig once described the scene as “a sort of democratic club, open to everyone for the price of a cheap cup of coffee, where every guest can sit for hours with this little offering, to talk, to write, play cards, receive post, and above all consume an unlimited number of newspapers and journals.” [126]

Julius Meinl, a company is based in Vienna, Austria, is a manufacturer and retailer of coffee, gourmet foods and other grocery products. The Julius Meinl name is synonymous with the family business, and the brand is one of the most well-known and prestigious in Austria. Julius Meinl I was a notable coffee retailer from Bohemia who opened a coffee roasters in Vienna. Julius Mienl III fled Austria during WWII due to the fact that his wife was Jewish. [127] Julius Meinl V worked for the Swiss Bank Corporation and Brown Brothers Harriman.[128]

Wagner

Pan-Germanism was widespread among the revolutionaries of 1848, notably among Richard Wagner and the Brothers Grimm, and was highly influential in German politics in the nineteenth century during the unification of Germany when the German Empire was proclaimed as a nation-state in 1871, with the exclusion of Austria. OTO founder Theodor Reuss was a professional singer in his youth, and worked under Nietzsche’s friend and idol, Richard Wagner. Nietzsche was a member of Wagner’s inner circle during the early 1870s, and his first published work, *The Birth of Tragedy*, proposed

Wagner's music as the Dionysian "rebirth" of European culture in opposition to Apollonian rationalist "decadence." However, Nietzsche broke with Wagner following the first Bayreuth Festival, expressing his displeasure in "The Case of Wagner" and "Nietzsche contra Wagner." Nietzsche thought Wagner had become too involved in the *Völkisch* movement and antisemitism.

In 1873, Reuss first met Wagner, along with Wagner's patron, King Ludwig II of Bavaria (1845 – 1886). Like his father, Maximilian II (1811 – 1864), and his grandfather, Ludwig I (1786 – 1868), Ludwig II was also a knight of the Order of the Golden Fleece. Ludwig I had an affair with Lady Jane Digby, a friend and traveling companion of H.P. Blavatsky.[129] Digby was close friends with Wilfred Scawen Blunt, who was Jamal ud Din al Afghani's British handler along with Edward G. Browne.[130] Blunt married Lady Anne was also friends with Jane Digby and Sir Richard Burton, a member of the so-called Orphic Brotherhood led by Edward Bulwer-Lytton. Lady Jane died in Damascus, Syria as the wife of Arab Sheikh Medjuel al Mezrab.

Ludwig II was probably the savior of the career of Wagner, who had a notorious reputation as a philanderer, and was constantly on the run from creditors. Without Ludwig, Wagner's later operas are unlikely to have been composed, much less premiered at the prestigious Munich Royal Court Theatre. A year after meeting the Ludwig, Wagner presented his latest work, Tristan und Isolde, in Munich to great acclaim. Ludwig provided the Tribschen residence for Wagner in Switzerland, where Wagner completed *Die Meistersinger*. The restoration of Wartburg castle. completed in 1860, inspired Ludwig II's construction of the famous Castle Neuschwanstein in southern Bavaria, an homage to the legend of the Knight Swan, and whose walls are decorated with scenes used in Wagner's operas, including *Die Meistersinger*, as well as *Tannhäuser*, *Tristan und Isolde*, *Lohengrin*, *Parsifal*.

Wagner's *Der Ring des Nibelungen* are based loosely on characters from the Norse sagas and the *Nibelungenlied*, translated as *The Song of the Nibelungs*, is an epic poem written around 1200 in Middle High German. The poem is quoted by Wolfram von Eschenbach in his *Parzival* and *Willehalm* and likely inspired his unfinished *Titurel*.[131] Wagner's *Parsifal* is loosely based on

Wolfram's *Parzival* about the Arthurian knight Parzival (Percival) and his quest for the Holy Grail. However, in Wagner's version, the grail is a cup not a stone Wagner wrote, "The Grail, according to my own interpretation, is the goblet used at the Last Supper in which Joseph of Arimathea caught the Saviour's blood on the Cross."[132]

Wagner's *Lohengrin* was based on Wolfram von Eschenbach's story of the Knight Swan in *Parzival*, which was composed at Wartburg Castle, site of the Miracle of the Roses of Elizabeth of Hungary, and where where Martin Luther translated the New Testament of the Bible into German. *Tannhäuser* was based on the *Wartburgkrieg*, when Wolfram produced *Parzival* as part of a minstrel contest against Heinrich von Ofterdingen and magician Klingsor of Hungary, who foretold the birth of Elizabeth of Hungary. Interest in the minstrels grew in popularity, as evidenced by the publication of "Heinrich von Ofterdingen" by Novalis in 1802. An account of the *Wartburgkrieg* was also found in the Grimm Brothers' *Deutsche Sagen*. In the early twentieth century, nationalistic German writers portrayed Heinrich as a defender of veritable German poetry and even as author of the *Nibelungenlied* poem.

Wagner was active among socialist German nationalists in Dresden, regularly receiving such guests as the Russian anarchist Mikhail Bakunin. Bakunin had also played a leading role in the May Uprising in Dresden in 1849, helping to organize the defense of the barricades against Prussian troops with Wagner. Wagner was also influenced by the ideas of Pierre-Joseph Proudhon.[133] Although Wagner expressed anti-Semitic views in *Jewishness in Music*, he had Jewish friends, colleagues and supporters throughout his life. Wagner himself feared he might be Jewish himself, through his probable actual father, the actor and Freemason Ludwig Geyer, a fact hinted at by Nietzsche in 1888, in the afterword to "The Case of Wagner."[134]

As a young man Wagner had been influenced by the occult novels of Sir Edward Bulwer-Lytton, and his first successful opera *Rienzi*, completed in 1840, was based on one of Bulwer-Lytton's novels. Wagner's play was based on the real-life exploits of Cola di Rienzo (1313 – 1354) whose demagogic rhetoric, anti-establishment and populist appeal some considered an early form of proto-fascism.

[135] The resulting aristocratic anarchy in Rome that resulted from the struggle between the Orsini and the Colonna provided the setting Cola di Rienzo to seize power in Rome in 1347, declared himself Tribune, his aim being to recreate the power and glory of Ancient Rome by conquering Italy and ultimately the whole world. However, Rienzo met a violent death in 1354 when was assassinated by supporters of the Colonna family. To many, he was merely a megalomaniac who used the rhetoric of Roman renewal and rebirth to mask his quest for power.[136] Petrarch, who encouraged and then deserted him, wrote one of his finest odes, *Spirito gentil*, where Rienzo was the hero.

A copy of a French biography of Rienzo by De Cerceau (1733), was found in Napoleon's possessions after Waterloo. Having advocated both the abolition of the Pope's temporal power and the unification of Italy, Rienzo re-emerged as a romantic figure in the nineteenth century, as a precursor of the Risorgimento led by Giuseppe Mazzini. Cola di Rienzo's life and fate have formed the subject of a novel by Edward Bulwer-Lytton (1835), tragic plays by Gustave Drouineau (1826), Mary Russell Mitford (1828), Julius Mosen (1837), and Friedrich Engels (1841), and also of some verses of *Childe Harold's Pilgrimage* (1818) by Lord Byron. In 1873, only three years after the founding of new Kingdom of Italy, the rione Prati was laid out, with the new quarter's main street being *Via Cola di Rienzo* and a conspicuous square, Piazza Cola di Rienzo.

Although reportedly not a Freemason, Wagner had expressed interested in joining the fraternity, and had many Masonic influences in his life, including his family and friends. His brother-in-law, Prof. Oswald Marbach (1810 – 1890, was one of the most important personalities in Freemasonry during Wagner's time. In view of the Masonic aspects of Wagner's opera *Parzival*, it is speculated that he learned much of Masonic ritual and ideas from Marbach.[137] Another great friend was the banker, Friedrich Feustel (1824 – 1891), who from 1863-69 was Grand Master of the lodge *Zur Sonne* in Bayreuth. In 1847, Feustel proposed that the lodge abolish the restrictions on non-Christians becoming members. Wagner informed Feustel of his wish to join the lodge *Eleusis zur Verschuregenheit* in Bayreuth, but was advised against it as there were members who were critical of

Wagner's personal life. Feustel suggested to Wagner that his admission to the lodge would strengthen the opposition of the Bavarian clericals if it was known he was a member of the Craft.[138]

Wagner adopted the idea of "Aryan Christianity" from Arthur Schopenhauer and wrote the quest for the grail as its symbolic theme in 1849. Wagner had alluded in his essay "Wibelungen" of the idea of the Christian Grail as an allegory of the racial Aryan character of Christianity. He implied that its birthplace was not in Jewish Jerusalem but its true Aryan origin was in India. It has been suggested that *Parsifal* was written in support of the racist ideas of Arthur de Gobineau, an advocate of Aryanism, having read Gobineau's *An Essay on the Inequality of the Human Races*.[139] Parsifal is proposed as the "pure-blooded" (i.e. Aryan) hero who overcomes Klingsor, who is perceived as a Jewish stereotype, particularly since he opposes the purportedly Christian Knights of the Grail.[140] Reuss took part in the first performance of Wagner's *Parsifal* at Bayreuth in 1882.

Burschenschaft Albia

Despite its open anti-Semitism, the Pan-German movement, which flourished mainly in Vienna, was closely associated with Jews who sought resolve the age-old "Jewish Question" through full assimilation into German nationality, a tendency that initially inspired the Zionism of Theodor Herzl (1860 – 1904). Zionism was also born in Vienna, a city where Pan-Germanism simultaneously flourished. Theodor Herzl, an Austro-Hungarian Jew, is considered the founder of the Zionist movement. Herzl was born in the in Pest, now eastern part of Budapest, in the Kingdom of Hungary, to a secular Jewish family. In 1878, the family moved to Vienna, and Herzl studied law at the University of Vienna. In *Theodor Herzl: From Assimilation to Zionism*, Jacques Kornberg has argued that Herzl was a German nationalist during his student years. As a young law student, Herzl became a member of the German nationalist *Burschenschaft* (fraternity) Albia, in full knowledge of its opposition to the "Jewish spirit," according to Kornberg.[141] After reading Moses Hess' *Rome and Jerusalem*, Herzl proclaimed the Latin *Fiducit*, a term he learned

from Albia, where it was a response to a toast during sessions at German *Studentenkneipen*, or student pubs.

According to Kellner, “At that time the waves of the German nationalist movement were rising high in this student association; Herzl was one of its most enthusiastic champions.”[142] The leading exponent of German nationalism at the time was Georg von Schönerer (1842 – 1921), who advocated for the annexation of Austria by Germany. Schönerer’s father, Mathias, a railroad contractor in the employ of the Rothschilds, left him a large fortune. His wife was a great-granddaughter of Rabbi Samuel Löb Kohen, who died at Pohrlitz, South Moravia, in 1832.[143] Like many other Austrian pan-Germans, Schönerer hoped for the dissolution of the Austro-Hungarian Empire and an Anschluss with Germany. Schönerer’s movement only allowed its members to be Germans and none of the members could have relatives or friends that were Jews or Slavs, and before any member could get married they had to prove “Aryan” descent and have their health checked for any potential defects.[144]

Schönerer was a major exponent of pan-Germanism and German nationalism in Austria and a fierce antisemite, whose agitation exerted much influence on the young Adolf Hitler. According to Nicholas Goodrick-Clarke, “[*völkisch* pan-Germanist Georg von Schönerer’s] ideas, his temperament, and his talent as an agitator, shaped the character and destiny of Austrian Pan-Germanism, thereby creating a revolutionary movement that embraced populist anti-capitalism, anti-liberalism, anti-Semitism and prussophile German nationalism.”[145] Schönerer’s views and philosophy would go on to exercise a great influence on Hitler and the Nazi Party as a whole. Hannah Arendt called von Schönerer the “spiritual father” of Hitler.[146] Schönerer, who had adopted the swastika as a *völkish* symbol,[147] was addressed by his supporters as the *Führer* and himself and his followers also used the “Heil” greeting, two things Hitler and the Nazis later adopted.[148]

William McGrath has identified a long list of Jewish students in the 1870s and early 1880s associated with radical nationalist student societies. As members of the circle of Engelbert Pernerstorfer, they

were among the charter members of the *Leserverein der deutschen Studenten Wiens*, which was focused almost exclusively on extreme German nationalism, and influenced by the idea of Shopenhauer, Wagner and Nietzsche. Among them were Viktor Adler, the future leader of the Austrian Social-Democrats; Heinrich Friedjung, who became Austria's foremost German nationalist historian; Gustav Mahler, the composer, Sigmund Freud; Arthur Schnitzler; Heinrich Braun, a close friend of Freud's a later a prominent Social-Democrat in Germany. Of Theodor Meynert, one of the professors of the *leseverein*, to which he frequently delivered lectures on psychiatry, Freud said, "the great Meynert, in whose footsteps I followed with such veneration."[149] Having graduated in 1881, Adler worked as assistant of Meynert at the psychiatric department of the General Hospital. Adler married Braun's wife Emma. Their son was Friedrich became a close friend of Albert Einstein.[150] One Austrian historian recalled student meeting where Adler and Friedjung joined others in singing "*Deutschland über alles*" while Mahler accompanied them on the piano with "*O du Deutschland*, *ich muss marchieren*" ("O you Germany, I must march").[151]

In his memoirs, Arthur Schnitzler recalled a popular saying on those days: "Anti-Semitism did not succeed until the Jews began to sponsor it."[152] Members of the Pernerstorfer circle, especially Adler, Pernerstorfer and Friedjung were the moving spirits, together with von Schönerer, in founding the *Deutsche Klub*, and were the major contributors to the charter of the *deutschnational* movement. "The charter, which influenced all the mass political movements of modern Austria, centered on demands for radical social and political reform as well as for the satisfaction of extreme German nationalist ambitions."[153] By 1878, the *Leseverein* was dissolved as a danger to the state, but by 1881 its leadership managed to completely takeover the *Akademische Lesehalle*.[154]

Despite his close friendship with Jews, Pernersdorfer wrote in 1882 that, "the Jews with their ancient, dominating racial characteristics still confront the Indo-Germanic peoples… as alien and unchanging."[155] Along with Schönerer, Adler, Friedjung and Pernerstorfer were supporters of the Linz Program of 1882, a

political platform that called for the complete Germanization of the Austrian state. Ultimately, Adler and the others wanted Austria to exist separate from the Habsburg Monarchy, which controlled much of central Europe at the time; instead, they wanted to tie themselves as close as possible to Germany. However, Schönerer's increasingly antisemitic policies culminated in the amendment of an Aryan paragraph, a clause that reserved membership solely for members of the “Aryan race” and excluded from such rights any non-Aryans, particularly those of Jewish and Slavic descent. Being one of the first documented examples of such a paragraph, countless German national sports-clubs, song societies, school clubs, harvest circles and fraternities followed suit to also include Aryan paragraphs in their statutes. The rise of ant-Semitism drove away Adler and Pernerstorfer, who became leaders of the Socialist party, while Friedjung returned to the liberal fold. Nevertheless, their experiences in the *deutschnational* continued to influence their outlooks.[156]

It was at this time that Herzl joined the *Leseverein*. MacGrath also established that Herzl’s close friend Oswald Boxer was a member in 1880-1881 of the *Deutscher Klub*. In the fall of 1880, Albia became affiliated with the *Akademische Lesehalle*. During the semester when Herzl joined, von Schönerer delivered a speech that was enthusiastically received.[157] Leon Kellner, a Viennese contemporary and author of an early biography, reported that in December 1880, Herzl was chairman of the Lesehalle’s social club, which organized beer-drinking evenings featuring German nationalist songs. Schnitzler, a fellow student and friend of Herzl during his university years, described him as a “German-national student and spokesman in the *Akademische Lesehalle*.”[158]

Many of Albia’s members looked forward to the full assimilation of Jews into the German nation. Both Karl Becke and Dietrick Herzog spoke positively about the Jewish brethren who “felt German” and were genuinely devoted to Albia.[159] Herzl knowingly entered Albia with the intent of shedding his Jewishness and embracing German nationality. Herzl believed that Jews were plagued by vices and corruption and that Judaism was backwards, the result of centuries of persecution and forced isolation in Christian lands. The solution was the full assimilation of the Jews into

European societies. Much of what he wrote in his reviews of anti-Semitic authors like Eugen Dühring's *The Jewish Problem as a Problem of Racial Character and Its Danger to the Existence of Peoples, Morals and Culture* and Wilhelm Jensen's *The Jews of Cologne*, reflected ideas that would have been prevalent in Albia, that Jewish morality was corrupted by commercial greed, that the Jews were an oriental people alien to Europe, that Judaism was narrow-minded and superstitious and that Jewish physical features were deformed. According to Kornberg, "Equally, his solution was the disappearance of Jewry, or in his formula, cross-breeding on the basis of a common state-religion."[160]

Despite Wagner's known writings against Jews, Herzl was an avid admirer of Wagner's music. Hermann Bahr, Herzl's fraternity brother in Albia, asserted, "Every young person was a Wagnerian then. He was one before he had ever heard a single bar of his music." Mahler, who was born in Bohemia to Jewish parents of humble origins, was devoted to Wagner and his music, and at aged 15 he sought him out on his 1875 visit to Vienna. As Herzl remarked, "I worked on it [*The Jewish State*] every day to the point of utter exhaustion. My only recreation was listening to Wagner's music in the evening, particularly to Tannhäuser, an opera which I attended as often as it was produced, only on the evenings when there was no opera did I have any doubt as to the truth of my ideas."[161]

However, in 1883, when Albia held a memorial ceremony for Wagner in March 1883, at which fiercely anti-Semitic speeches were made, Herzl asked to be discharged from the association on honorable terms. At the onset of the ceremonies the orchestra played Wagner's music and the audience sang "*Deutscland über alles*." A speaker extolled German nationalism and the Reich, and another declared "there can be only one German Reich."[162] When the police stepped forward to prevent any further treasonous utterances, Shönerer rushed to the platform and proclaimed "Long Live Our Bismarck!"[163] However, according to Kornberg, "Herzl was not protesting against anti-Jewishness, which was compatible with full assimilation, but against racial antisemitism, which sought to drive Jews back into the ghetto."[164]

Providing a clue to his association with German nationalism, Herzl wrote, “Do you know how the German empire was made? Out of dreams, songs, fantasies, and black-red-gold ribbons—and in a short time. Bismarck only shook down the fruit of the tree which the masters of fantasy had planted.”[165] Likewise, Friedjung advised, “If it is now the highest duty of the political writer to work on that obscure first principle of all national history, on the national character… then we must introduce into public life a powerful new force: national feeling.” It was the power of art which was to make this possible. Inspired by Wagner, Friedjung noted, “Orpheus dared to walk with his lyre among the powers of the underworld only because he knew there lives in the obscure masses a feeling, a dark presentiment that will be awakened to thundering emotion by a full tone.”[166]

As the Paris correspondent for *Neue Freie Presse*, Herzl followed the Dreyfus affair, a political scandal that divided the Third French Republic from 1894 until its resolution in 1906. It was a notorious anti-Semitic incident in France in which Alfred Dreyfus (1859 – 1935), a Jewish French army captain, was falsely convicted in 1894 of spying for Germany. Known as the Dreyfus affair, it became one of the most controversial and polarizing political dramas in modern French history and throughout Europe. It ultimately ended with Dreyfus’ complete exoneration. Herzl claimed that the Dreyfus case turned him into a Zionist and that he was particularly affected by chants from the crowds of “Death to the Jews!.” However, some modern historians now consider that, due to few mentions of the Dreyfus affair in Herzl’s earlier accounts, and a apparently contrary reference he made in them to shouts of "Death to the traitor!” that he may have exaggerated its influence on him in order to create further support for his cause.[167] Kornberg claims that the influence Dreyfus was a myth that Herzl did not feel it necessary to refute and that he also believed that Dreyfus was guilty.[168]

In 1897, at considerable personal expense, Herzl founded the Zionist newspaper *Die Welt* in Vienna, and planned the First Zionist Congress in Basel, Switzerland. He was elected president of the Congress, a position he held until his death in 1904. In 1898, he began a series of diplomatic initiatives to build support for a Jewish

country. He was received by Wilhelm II on several occasions, one of them in Jerusalem, and attended the Hague Peace Conference, enjoying a warm reception from many statesmen. Herzl appealed to the nobility of Jewish England, the Rothschilds, Sir Samuel Montagu, later cabinet minister, to the Chief Rabbis of France and Vienna, the railroad magnate, Baron Maurice de Hirsch (1831 – 1896). In preparatory notes for his appeal to the Jewish philanthropist Baron Hirsch to underwrite the Jewish State, Herzl concluded his request with the words "Honor, Freedom, Fatherland," the old Albia motto. [169] Beginning in late 1895, Herzl wrote *Der Judenstaat* ("The State of the Jews"), published 1896 to immediate acclaim and controversy, which argued that the Jewish people should leave Europe for Palestine, as their only opportunity to avoid anti-Semitism, express their culture freely and practice their religion without hindrance.

Anthroposophy

The Ariosophists, who were initially active in Vienna before World War I, combined German *völkisch* nationalism and racism with occult notions borrowed from the theosophy of Helena P. Blavatsky, in anticipation of a coming era of German world rule. As described by Nicholas Goodrick-Clark, "The ideas and symbols of ancient theocracies, secret societies, and the mystical gnosis of Rosicrucianism, Cabbalism, and Freemasonry were woven into the *völkisch* ideology, in order to prove that the modern world was based on false and evil principles and to describe the values and institutions of the ideal world."[170]

As noted by Goodrick-Clarke, Theosophy "enjoyed a considerable vogue in Germany and Austria."[171] Its advent was tied to a wider neo-romantic protest movement in Germany known as *Lebensreform* ("life reform"), a type of proto-hippie movement that explored alternative life-styles, including herbal and natural medicine, vegetarianism, nudism and living in communes.[172] In July 1884, the first German Theosophical Society (GTS) was established under the presidency of Wilhelm Hubbe-Schleiden (1846 – 1916), whose periodical *The Sphinx* was a powerful influence in the German occult revival until 1895. In 1883, Hubbe-Schleiden became

acquainted with the teachings at Elberfeld, where Blavatsky and her chief collaborator, Henry Steel Olcott, were staying with their Theosophical friend Mary Gebhard, a pupil of Éliphas Lévi.[173] A few weeks after the foundation, they were joined by Blavatsky herself. At the end of 1894, Hübbe-Schleiden traveled to India to find out about the spiritual power of yoga through his own experience, and published the impressions in *The Sphinx*. Following a request from Annie Besant, Hübbe-Schleiden had introduced the Order of the Star of the East in Germany, which proclaimed the Hindu boy Jiddu Krishnamurti world teacher.

Among Hubbe-Schleiden's circle at this time were Franz Hartmann (1838 – 1912), one of the founding members of the OTO, and the young Rudolf Steiner (1861 – 1925), founder of the Waldorf schools, who were both members of the GTS. Hartmann went to visit Blavatsky at Adyar, India, travelling by way of California, Japan and South-East Asia in late 1883. Hartmann had established himself as a director of a *Lebensreform* sanatorium at Hallein near Salzburg upon his return to Europe in 1885. A German Theosophical Society, as a branch of the International Theosophical Brotherhood, had been established in 1896, with Hartmann as its president. f was a member of a Theosophical Society founded in Vienna in 1887, whose president was Friedrich Eckstein, a friend and temporary co-worker of Sigmund Freud. Eckstein was a member of a *Lebensreform* group and was interested in Spanish mysticism, the legends surrounding the Templars, the Freemasons, Wagnerian mythology, and oriental religions.[174]

After parting with the Theosophical Society, Steiner founded a spiritual movement, called anthroposophy, with roots in German idealist philosophy and theosophy. Other influences include Goethean science and Rosicrucianism. Steiner, who in 1895 had written one of the first books praising Nietzsche, visited him when he was in his sister Elisabeth's care in 1897. Elisabeth even employed Steiner as a tutor to help her to understand her brother's philosophy. [175] Referring to Nietzsche's mental illness, Steiner said, "In inner perception I saw Nietzsche's soul as if hovering over his head, infinitely beautiful in its spirit-light, surrendered to the spiritual worlds it had longed for so much."[176] Steiner was a member of the *völkisch*

Wagner club, and anthroposophical authors endorsed Wagner's views on race.[177] In 1906, Theodor Reuss issued a warrant to Steiner, making him Deputy Grand Master of a subordinate O.T.O./Memphis/Mizraim Chapter and Grand Council called "Mystica Aeterna" in Berlin.

Steiner published a periodical *Luzifer* in Berlin from 1903 to 1908. From 1906 to 1914, Steiner was the Sovereign Grand Master in Germany of the Rite of Memphis-Misraim, to which he added a number of Rosicrucian references.[178] Steiner had been made general secretary of the German Theosophical Society in 1902. By 1904, Steiner he was appointed by Annie Besant to be leader of the Theosophical Esoteric Society for Germany and Austria. Steiner finally broke away to found his own Anthroposophical Society in 1912. Steiner's vocal rejection of Leadbeater and Besant's claim that Jiddu Krishnamurti was the vehicle of a new Maitreya, or world teacher, led to a formal split in 1912, when Steiner and the majority of members of the German section of the Theosophical Society broke off to form a new group, the Anthroposophical Society.

While Blavatsky wrote about the Zoroastrian struggle between Ahura Mazda and Ahriman, as the forces of light and darkness, Steiner put forward a dualism that pitted Lucifer against Ahriman. In *Occult Science, An Outline*, Steiner characterized Lucifer as a being of light, the mediator between Man and God, bringing us closer to Christ. The "Children of Lucifer," are therefore those who strive for wisdom, while Ahriman leads mankind downward to its lower, material, carnal, animalistic nature. Since people have perverted Christ's actual teachings, Maitreya, as the Antichrist, will come from Shambhala and purge the world of their blemish and teach the true message of Christ.[179]

List Society

In 1918, the *völkisch* List Society began to attract distinctive members, including the complete membership of the Vienna Theosophical Society, and its president Franz Hartmann. The List Society was founded by Austrian occultist Guido von List (1848 – 1919), the first popular writer to combine *völkisch* ideology with

occultism and theosophy. The List Society adopted the Golden Dawn system of hierarchical and initiatory degrees.[180] List was strongly influenced by the Theosophical thought of Madame Blavatsky. Hartmann himself explained how List's teachings, especially on racial doctrine bore remarkable resemblance to those of Blavatsky.

The success of List's 1888 novel *Carnuntum* caught the attention of Pan-German publishers Georg von Schönerer and Karl Wolf, who commissioned similar works.[181] List was also supported by Karl Lueger (1844 –1910), the mayor of Vienna, who was also a supporter of von Schönerer and the German National Party. Lueger was known for his antisemitic rhetoric and referred to himself as an admirer of Edouard Drumont, who founded the Antisemitic League of France in 1889. Asked to explain the fact that many of his friends were Jews, Lueger famously replied, "I decide who is a Jew."[182] Decades later, Adolf Hitler, an inhabitant of Vienna from 1907 to 1913, saw Lueger as an inspiration for his own views on Jews.

List, who was born to a wealthy middle-class family in Vienna, claimed that he abandoned his family's Catholic faith in childhood, and devoted himself instead to the pre-Christian god Wotan (Odin). List expounded a new modern Pagan religious movement known as Wotanism, which he claimed was the revival of the religion of the ancient German race, and which included an inner set of Ariosophical teachings that he termed Armanism. He placed a *völkisch* emphasis on the folk culture and customs of rural people, believing them to represent a survival of this pre-Christian, pagan religion. He promoted the millenarian view that modern society was degenerate, but that it would be transformed through an apocalyptic event resulting in the establishment of a new Pan-German Empire that would embrace Wotanism.

List's Wotanism was constructed largely on the *Prose Edda* and the *Poetic Edda*, two Old Norse textual sources which had been composed in Iceland in the thirteenth century. However, much of List's understanding of the ancient past was based not on empirical research into historical, archaeological, and folkloric sources, but rather on ideas that he claimed to have received as a result of clairvoyant illumination which he received in a trance state.[183] In the 1890s, List initially devised the idea that ancient German society had

been led by a hierarchical system of initiates, the *Armanenschaft*, an idea which had developed into a key part of his thinking by 1908. List's image of the Armanenschaft's structure was based largely on his knowledge of Freemasonry. He claimed that the ancient brotherhood had consisted of three degrees, each with their own secret signs, grips, and passwords.[184]

According to List, when the German tribes were forced to convert to Christianity, the priest-kings set about the creation of secret societies, which would be responsible for preserving the Armanist gnosis. He imagined the secret *Kalander* as the social precursors of the medieval corporations of guilds akin to Masonic lodges. The three guilds List listed as the purveyors of this sacred heritage were the skalds and minstrels, the heralds and masons, and lastly the secret tribunals of the *Vehmgericht*, or Holy Vehm, which represented an occult survival of Ario-Germanic law. The obscure letters on the Vehm dagger he reckoned to be a transliteration of a double SS sig-rune followed by two swastikas. List believed that all the red crucifixes and wheel-crosses in Catholic regions of Central Europe marked the locations of their secret courts.[185]

According to Eliphas Lévi, the dagger of the Vehm was in the form of a cross, and their code was published in the *Reichstheater* of Max Müller under the title *The Code and Statutes of the Holy Secret Tribunal of Free Counts and Free Judges of Westphalia, established in the year 772 by the Emperor Charlemagne and revised in 1404 by King Robert, who made those alterations and additions requisite for the administration of Justice in the tribunals of the Illuminated, after investing them with his own authority.* A warning on the first page forbade a profane from reading any further under penalty of death. As Levi explained:

> …the word "illuminated" here given to the associates of the Secret Tribunal, unfolds their entire mission: they had to track down in the shadows those who worshipped the darkness; they counterchecked mysteriously those who conspired against society in favour of mystery; but they were themselves secret soldiers of light, who cast the light of day on criminal proceedings.[186]

List claimed that after the Christianization of Northern Europe, the Armanist teachings were passed down in secret, resulting in their transmission through the traditions of Rosicrucianism and Freemasonry.[187] According to List, a number of prominent Renaissance humanists, including Giovanni Pico della Mirandola, Giordano Bruno, Johannes Trithemius, Heinrich Cornelius Agrippa, and Johann Reuchlin, were all inheritors of this ancient Armanist teaching, with List claiming that he was actually the reincarnation of Reuchlin.[188] Additionally, List claimed that in the eighth century, Armanists had imparted their secret teachings to the Jewish rabbis of Cologne in the hope of preserving them from Christian persecution. List believed that these teachings became the Kabbalah, thus legitimizing its usage in his own teachings by claiming it as an ancient German and rather than Jewish development.[189]

List also preached the advent of a pan-German millennium, a new Ario-Germanic world state. List generally saw the world in which he was living as one of degeneration, comparing it with the societies of the Late Roman and Byzantine Empires. A staunch monarchist, he opposed all forms of democracy, feminism, and modern trends in the arts. He was opposed to laissez-faire capitalism and large-scale enterprise. He condemned all finance as usury and indulged in period anti-Semitic sentiments culled from the newspapers of Georg von Schönerer and Aurelius Polzer. He was similarly opposed to the modern banking sector and financial institutions, deeming it to be dominated by Jews.[190] List believed that the degradation of modern Western society was as a result of a conspiracy orchestrated by a secret organization known as the Great International Party.[191] Adopting a millenarianist perspective, he believed in the imminent defeat of this enemy and the establishment of a better future for the Ario-German race.[192]

In April 1915, List welcomed the start of World War I as a conflict that would bring about the defeat of Germany's enemies, and he believed that the German war dead would be reincarnated as a generation who would push through with a national revolution and establish this new Ario-German Empire.[193] For List, this ideal future

would be intricately connected to the ancient past, reflecting his belief in the cyclical nature of time, a notion which he had adopted both from a reading of Norse mythology and from Theosophy. As early as 1891, List had discovered a verse *Starke von Oben* ("Strong One from Above") prophecy of the "Voluspa," the first and best-known poem of the *Poetic Edda*, which heralded the coming of a messianic figure:

> A wealthy man joins the circle of counsellors,
> A Strong One from Above ends the faction,
> He settles everything with fair decisions,
> Whatever he ordains shall endure for ever.

This *Starke von Oben* became a recurring motif in all List's subsequent references to the millennium. An ostensibly superhuman individual would end all human conflict with the establishment of an eternal order. Reflecting his monarchist beliefs, he envisioned this future state as being governed by the House of Habsburg.[194] In List's opinion, this new empire would be highly hierarchical, with non-Aryans being subjugated under the Aryan population and opportunities for education and jobs in public service being restricted to those deemed racially pure.[195] He envisioned this Empire following the Wotanic religion which he promoted.[196]

Theozoology

There were multiple links between the Theosophical Society and the ariosophists. An example was Max Seiling (1852 – 1928), who was also involved in the anthroposophist movement and became a member of the Guido von List Society. When List's *Die Bilderschrift der Ario-Germanen*, apeared in 1910, Hartmann praised it in his Theosophical periodical *Neue Lotusblüthen*. In 1901, the Theosophist Paul Zillmann began to carry Lanz von Liebenfels essays in his journal *Neue Metaphysische Rundschau*. Zillmann joined the Guido von List Society a year later.[197] *Prana*, an occult German monthly published by the Theosophical publishing house in

Leipzig, featured contributions by List, Hartmann and C.W. Leadbeater.[198]

In the 1890s, List was involved with a Viennese literary society, which included Rudolf Steiner and Lanz von Liebenfels (1874 – 1954), who like List, was also from Vienna. Lanz had been a monk in the Cistercian Order—to which had belonged St. Bernard of Clairvaux, patron of the Templars—but was finally expelled in 1899 for acts of "carnal love."[199] Lanz was also the founder of the Order of New Templars (Ordo Novi Templi, or ONT) an offshoot of the OTO, which practiced tantric sex rituals.[200] To von Liebenfels, the Templars were an Aryan brotherhood dedicated to the establishment of a greater Germany and to the purification of the race. He believed the Grail was symbolic of the pure German blood.[201] In 1905, he founded the magazine *Ostara,* in which he published anti-Semitic and *völkisch* theories. Readers included Adolf Hitler, Dietrich Eckart and the British Field Marshal Herbert Kitchener among others. Lanz claimed he was visited by the young Hitler in 1909, when he supplied him with two missing issues of the magazine.[202]

Von Liebenfels coined the term "Ariosophy," playing on the term "theosophy," distinguishing between the Theosophical goal of achieving "wisdom of God," to achieving the "wisdom of the Aryans."[203] In 1905, von Liebenfels published his book *Theozoölogie oder die Kunde von den Sodoms-Äfflingen und dem Götter-Elektron* ("Theozoology, or the Science of the Sodomite-Apelings and the Divine Electron") in which he advocated eugenics and glorified the Aryan race as *Gottmenschen* ("god-men"). Lanz justified his theories on an interpretation of the Bible, according to which Eve was initially a divine being, but mated with a demon and gave birth to the "lower races." This led to blonde women being attracted primarily to "dark men," which could be prevented by "racial demixing" so that the "Aryan-Christian master humans" could "once again rule the dark-skinned beastmen" and ultimately regain divinity.

Von Liebenfels shared his conception of Atlantis with Karl Georg Zschaetzsch (b. 1870), whose major works were *Herkunft und Geschichte des arischen Stammes* "Origin and History of the Aryan Tribe" published in 1920 and *Atlantis, die Urheimat der Arier* ("Atlantis, the Aryans' Original Home") in 1922, which became

bestsellers in Germany between the wars. According to Zschaetzsch the only three great Aryan survivors of Atlantis included Odin, his son Thor and his sister and then wife Freya, from which all later Aryans descended. In the biblical tradition, these three then became God the Father, Adam and Eve. The Aryans descended from them had subjugated the world from Atlantis and founded colonies worldwide, mingling with non-Aryan natives, and producing advanced civilizations such Egypt, Mesopotamia, Ancient Athens, and Peru. However, these cultures had also been destroyed due to the continued racial mixing. The last "pure" Aryans spread from Northern Europe to Germania and the Eastern European Baltic States to Southern Europe, Africa and Asia, where they would continue to mix. For his history, Zschaetzsch not only included the gods of Greek mythology, but also the entire Jewish-Biblical tradition, ancient American traditions and most pre-Christian pagan cults and festivals, all of which he interpreted as misunderstood or distorted versions of a supposed Atlantic prehistory.

In *Die Geschichte der Ariosophie* ("The History of Ariosophy"), written between January 1929 and June 1930, von Liebenfels claimed to trace the history of the ariosophical racial religion and its struggles since earliest times to the present. He asserted that the gods were *Theozoa*, an earlier and superior forms of life with electromagnetic sensory organs and superhuman powers, distinct from Adam's progeny of *Anthropozoa*. According to von Liebenfels, the earliest recorded ancestors of the present "arioheroic" race were the Atlanteans, supposedly descended from the original divine *Theozoa*, who had lived on a continent situated in the northern part of the Atlantic Ocean. Catastrophic floods eventually submerged their continent around 8000 BC. The Atlanteans migrated eastwards in two groups: the Northern Atlanteans teemed towards the British Isles, Scandinavia, and Northern Europe, while the Southern Atlanteans migrated across Western Africa to Egypt and Babylonia, where they founded the antique civilizations of the Near East. Thus, the ariosophical cult was introduced to Asia, where the idolatrous beast-cults of miscegenation flourished.

Von Liebenfels claimed that the ariosophical religion was championed in the ancient world by Moses, Orpheus, Pythagoras,

Plato, and Alexander the Great. The laws of Moses and Plato's caste of philosopher-kings in *The Republic* proved them to have been Ariosophists. Von Liebenfels identified the revival of Ariosophy in the Benedictine monastics tradition of medieval Europe. Von Liebenfels celebrated Cistercian Order and its famous leader St. Bernard of Clairvaux as the principal force behind Ariosophy in the Middle Ages. [204] Because of their close association with the Cistercian Order, von Liebenfels regarded the Templars as the armed guard of Ariosophy, by attempting to stem the tide of inferior races in the Near East, and so provide a bulwark for racial purity of Aryan Christendom. Their efforts were paralleled in the west by the military orders of Calatrava, Alcantara, and Aviz, which had been formed during the mid-twelfth century to fight the Moors in Spain. The suppression of the Templars in 1308 signaled the end of this era and the rise of the racial inferiors. He claimed that Ariosophy survived due to an underground tradition of "several spiritual orders and genial mystics." Their first link was the Order of Christ, and the two Habsburg houses of Spain and Austria, who were agents of a new ariosophical empire.

In the Middle Ages this "ario-christian" tradition of mystics included: Meister Eckhart, Jakob Boehme, Count Nikolaus von Zinzendorf and Emanuel Swedenborg. After the Enlightenment, the list featured romantic thinkers and occultists of the nineteenth century including: Johann Baptist Krebs (1774 – 1851), the mystical Freemason who published under the pseudonym Johann Baptist Kerning. Krebs developed a consonant-vowel-based form of yogic practice, which was published by his pupil and successor Karl Kolb in "The Rebirth, the Inner True Life." In 1896, OTO founder Carl Kellner commented that "Krebs who published on this topic in the 1850s under the pen name Kerning [...] represent the best that has ever been written in German about yoga practices, albeit in a form that might not be to everyone's taste."[205] Krebs also influenced Carl Graf zu Leiningen-Billigheim and Friedrich Eckstein, who led the Viennese Lodge of the Theosophical Society, but also practiced Masonic works "in the Art Kernings."[206]

Others in Liebenfels' list included were Carl von Reichenbach (1788 – 1869), the Viennese investigator of animal magnetism emanating from all living things, which he called the Odic force.[207]

Also included were the French occultists, Eliphas Lévi, Josephin Péladan, Papus, H.P. Blavatsky, Franz Hartmann, Annie Besant, Charles Leadbeater and Eduard Schuré (1841 – 1929), a French publicist of esoteric literature. Schuré called the three most significant of his friendships those with Richard Wagner, Marguerita Albana Mignaty and Rudolf Steiner.[208] Impressed by Wagner's *Tristan and Isolde* he sought out the composer's personal friendship. In 1873, he met Friedrich Nietzsche who shared his enthusiasm for Wagner. In 1884, he met H.P. Blavatsky and joined the Theosophical Society. In 1889, Schuré published his major work, *Les Grands Initiés* ("The Great Initiates"). The tradition finally led to Guido von List, Rudolf John Gorsleben (1883 – 1930), and the mythologists of an Aryan Atlantis, Zschaetzsch and Hermann Wieland.[209] Gorsleben was a German Ariosophist and Armanist who formed the Edda Society and wrote the book *Hoch-Zeit der Menschheit* ("The Zenith of Humanity"), first published in 1930, which is known as "The Bible of Armanism."[210]

German Disease

As Peter Levenda has additionally pointed out, in *Unholy Alliance*, it is likely that the homosexuality of the Nazi hierarchy was inherited from the sexual practices promoted by Aleister Crowley. Both Liebenfels and List, who influenced the ideas of the Nazis, were also homosexuals. Prior to the war, homosexuality remained at a moderate level in Germany. After the war, however, it become so widespread that people in England and France began to refer to it as the "German disease." Eventually, note the authors of *The Hidden Holocaust*, "homosexuality rose so much in Germany that immediately after the Marxist revolution, homosexuals use the unbridled freedom of the time to form clubs and associations that would represent their interests."[211]

It is well known that the Nazis persecuted homosexuals, as they did Jews, Gypsies and other "inferiors." However, as openly gay columnist for the *London Independent*, Johann Hari, in an article titled "The Strange, Strange Story of the Gay Fascists," dared to acknowledge, "there has always been a weird, disproportionate

overlap between homosexuality and fascism." As the authors of *The Pink Swastika* demonstrate, the Nazi persecution of homosexuals was reflective of a conflict that typically divides the gay community, between "fems" and "butches." As Hari further explained, the Nazis "promoted an aggressive, hypermasculine form of homosexuality, condemning 'hysterical women of both sexes', in reference to feminine gay men."[212]

Effectively, the Nazis perceived the height of veneration of the purported masculine virtues to be fulfilled through homosexual relations, a practice common in warrior societies like ancient Sparta. Eva Cantarella, a classicist at the University of Milan stated that, "The most warlike nations have been those who were most addicted to the love of male youths."[213] Such societies are profiled in *The Sambia*, by anthropologist Gilbert Herdt, who studied homosexuality in various societies, who wrote that "ritual homosexuality has been reported by anthropologists in scattered areas around the world [revealing a]… pervasive link between ritual homosexuality and the warrior ethos... We find these similar forms of warrior homosexuality in such diverse places as New Guinea, the Amazon, Ancient Greece, and historical Japan."[214]

According to the authors of *The Pink Swastika*, the Nazi homosexuals, "were militarists and chauvinists in the Hellenic mold. Their goal was to revive the pederastic military cults of pre-Christian pagan cultures, specifically the Greek warrior cult."[215] Plutarch, a Greek historian of the first century AD, stated: "it was chiefly warlike peoples like the Boeotians, Lacedemonians and Cretans, who were addicted to homosexuality."[216] Cantarella notes that Plutarch wrote of "the sacred battalion" of Thebans made up of 150 male homosexual pairs, and of the legendary Spartan army, which inducted all twelve-year-old boys into military service where they were "entrusted to lovers chosen among the best men of adult age."[217] Sparta was the inspiration for the fascist state found in Plato's *The Republic*, and Plato had Phaedrus, in the opening speech of the *Symposium*, praise homosexuality in the following manner:

> For I know not any greater blessing to a young man who is beginning life than a virtuous lover, or to the lover, than a beloved youth. For the principle which ought to be the guide of men who would live nobly – that principle, I say, neither kindred, nor honour, nor wealth, nor any other motive is able to implant so well as love ... And if there were only some way of contriving that a state or an army should be made up of lovers and their loves, they would be the very best governors of their own city ... and when fighting at each other's side, although a mere handful, they would overcome the world.

Since the open homosexuality of the Greeks was the ideal, German psychoanalyst, Wilhelm Reich in his 1933 classic, *The Mass Psychology of Fascism*, explained:

> For the fascists, therefore, the return of natural sexuality is viewed as a sign of decadence, lasciviousness, lechery, and sexual filth... the fascists... affirm the most severe form of patriarchy and actually reactivate the sexual life of the Platonic era in their familial form of living... Rosenberg and Bluher [the leading Nazi ideologists] recognize the state solely as a male state organized on a homosexual basis.[218]

It was at the beginning of the century that the code of the Superman was embraced in Italy, with the purpose of infusing new life into what ought to be pursued as the New Man, or the masculine ideal, in addition to that of the New Italy, which for Mussolini, signified a fascist government where he was the dictator in full control. After having been elected to power in 1922, Mussolini crafted a myth of himself adapting the image of the Nietzsche's *Übermensch*. Mussolini emphasized how Nietzsche had advocated an imminent return to the ideal, stating that "a new kind of 'free spirit' will come, strengthened by the war… spirits equipped with a kind of sublime perversity… new, free spirits, who will triumph over God and over Nothing!"[219] Mussolini believed that the virility of male bodies was essential and he attempted to reconstruct the ancient and warlike "Italian descent." The New Italian was encouraged to assume

the Fascist style, which included ideals of male beauty proposed by the regime. [220]

3. Zionism

Star of David

World War I was precipitated when the Austro-Hungarian heir Archduke Franz Ferdinand was assassinated in Sarajevo on 28 June 1914. The three chief assassins were Gavrilo Princip and two of his friends, who were all members of a nationalist group called the Order of the Black Hand, a secret society that had been founded in 1911 as the Union of Death to fight for Serbian liberation. The seal of the order was a clenched fist holding a skull and crossbones beside a knife, a bomb and a poison bottle.[221] The involvement of the Russians was purportedly exposed when it was discovered that a secret payment of eight thousand rubles had been given to the Black Hand leader by the Russian military attaché in Belgrade. The order had apparently been accompanied by a promise from Tsar Nicholas II, knight of the Order of the Golden Fleece, that he would support Serbia in the event of war breaking out between Russian and the Austro-Hungarian empire. It was also rumored that representatives of the Black Hand had met with several members of the French Grand Orient at the Hotel St. Jerome in Toulouse in January of that year. One of the topics allegedly discussed was the murder of the emperor Franz Joseph and the archduke Ferdinand.[222]

The main accomplishment of World War II was to free the land of Palestine from Ottoman control, contributing towards the establishment of the State of Israel, a long-standing objective of the Zionists. In Istanbul, in 1896, with the assistance of Count Philip Michael von Nevlinski, a Polish émigré with political contacts in the Ottoman Court, Theodor Herzl attempted to meet the Ottoman Sultan Abdul Hamid II (1842 – 1918), a knight of the Order of the Golden Fleece, in order to present his proposition of a Jewish State to him directly. He failed to obtain an audience but did succeed in visiting a number of highly placed individuals, including the Grand Vizier. Five years later, in 1901, Herzl met again with the Sultan, who

turned down Herzl's offer to consolidate the Ottoman debt in exchange for a charter allowing the Zionists access to Palestine.[223] The Sultan said:

> Please advise Dr. Herzl not to make any serious move in this matter. I cannot give up even one small patch of land in Palestine. It is not something that I own as a part of my personal estate. Palestine in fact belongs to the Muslim Nation as a whole. My people have fought with their blood and sweat to protect this land. Let the Jews keep their millions and once the Caliphate is torn apart one day, then they can take Palestine without a price. To have the scalpel cut my body is less painful than to witness Palestine being detached from the Caliphate state and this is not going to happen…

In light of the pogroms in Russia and the Dreyfus Affair in France, Herzl argued that the best way to avoid anti-Semitism in Europe was to create an independent Jewish state. First written as a pamphlet and published in 1896, Herzl's *Der Judenstaat* ("The Jewish State") is considered one of the most important texts of early Zionism. It was subtitled *Versuch einer modernen Lösung der Judenfra*ge ("Proposal of a modern solution for the Jewish question") and was originally called "Address to the Rothschilds," as Herzl planned to deliver it as a speech to the Rothschild family. Herzl appealed to the nobility of Jewish England - the Rothschilds, Sir Samuel Montagu, later cabinet minister, to the Chief Rabbis of France and Vienna, the railroad magnate, Baron Hirsch. Herzl travelled to Paris in 1896 to meet with Baron Edmond de Rothschild (1845 – 1934), the well-known benefactor and patron of the new settlement in Palestine, to raise money for the realization of his plan. The meeting fails and Herzl decides to act alone without the help of wealthy Jews. The Baron rejected Herzl's plan, feeling that it threatened Jews in the Diaspora. He also thought it would put his own settlements at risk.[224] Nevertheless, the Baron became a strong supporter of Zionism, his large donations lent significant support to the movement during its early years, which helped lead to

the establishment of the State of Israel. However, Herzl decided to act alone without the help of wealthy Jews.

Before placing their hopes in Britain, the German Zionists first turned to Germany, hoping their German imperialism would provide a protectorate in Palestine for Jewish settlement.[225] Herzl first attempted to recruit Kaiser Wilhelm II of Germany, also a knight of the Order of the Golden Fleece, to influence Abdul Hamid II to seriously consider the proposals of the Zionists. Having failed to failed to gain the support of either the German Kaiser or the Sultan, Herzl turned to Great Britain in 1900, joining the pro-British Zionist faction that was soon to be led by Chaim Weizmann, who in league with the Round Table, to precipitate World War II, which culminated in the liberation of Palestine from Ottoman control, and a promise by the British Government to cede the territory to Zionist colonization, as outlined in the Balfour Declaration, written by Round Tabler Lord Balfour with the assistance of Weizmann to Walter Rothschild, 2nd Baron Rothschild (1868 – 1937), who had inherited the title of baron from his father, Nathaniel Mayer Rothschild, (1840 – 1915), head of the English branch of the family.

At the time, World War I was referred to as “Nietzsche in Action,” or the “Euro-Nietzschean (or Anglo-Nietzschean) War.”[226] By World War I, Nietzsche had acquired a reputation as an inspiration for both right-wing German militarism and leftist politics.[227] During the Dreyfus affair the French antisemitic Right also labelled the Jewish and leftist intellectuals who defended Dreyfus as “Nietzscheans.”[228] Nietzsche had a distinct appeal for many Zionist thinkers around the start of the twentieth century, most notable being Ahad Ha’am, Hillel Zeitlin, Micha Josef Berdyczewski, A.D. Gordon and Martin Buber, who went so far as to extoll Nietzsche as a “creator” and “emissary of life.”[229] Chaim Weizmann, later President of the World Zionist Organization and first President of Israel, was a great admirer of Nietzsche, and sent Nietzsche’s books to his wife, adding a comment in a letter that “This was the best and finest thing I can send to you.”[230]

According to Gershom Scholem, and later Jacqueline Rose as outlined in *The Question of Zion*, Zionism derived from

Sabbateanism.[231] The six-pointed Star of David became representative of the worldwide Zionist community after it was chosen as the central symbol on a flag at the First Zionist Congress in 1897. Modern interpretations attributed the use of the symbol to the influence of the Zohar through Isaac Luria who identified it with the "Primal Man and the world of Emanations."[232] However, as Scholem pointed out, the six-pointed star is not a true Jewish symbol, but is a magical talisman associated with the magic of the practical Kabbalah, also known as the Seal of Solomon.[233] The earliest identification of the symbol with David is found in the *Book of Desire*, which is an interpretation of the seventy magical names of Metatron, Prince of the Divine Presence, by Eleazar of Worms or one of his disciples.[234] Until the seventeenth century, the five-pointed pentagram and the six-pointed stars were called by one name, the "Seal of Solomon," but slowly the Star of David becomes applicable only to the six-pointed star. The official use of the Star of David began in Prague and spread out from there to Moravia and Austria. It was through the influence of the crypto-Sabbatean Rabbi Jonathan Eybeschütz, that the Star of David finally became a messianic symbol.[235] In the nineteenth century, the new emancipated Jews sought a unique symbol to identify themselves, chose the Star of David for its lack of specifically religious connotations, when the symbol finally became widely adopted.

The "reluctant father of American Zionism" was Columbia professor Richard Gottheil. Gottheil's father, Gustav Gottheil (1827 – 1903), eventually became the chief Rabbi and one of the most influential, well-known and controversial leaders in America of Reform Judaism—a Sabbatean movement—and in 1897, he was the most prominent American to attend the first Zionist Congress in Basle, established in 1897 by Theodor Herzl. Herzl was in turn inspired by Spinoza and Moses Hess. Herzl's diary entry reads, "So, I was captivated and elated by him [Moses Hess]. What a high, noble spirit. Everything that we tried he had already written… Judaism hasn't produced a greater mind since Spinoza than this forgotten, faded Moses Hess!"[236] Herzl ended his diary entry with the toast of the B'nai B'rith "*Fiducit*!"

In 1897, Richard Gottheil founded the Federation of American Zionist Societies of New York (FAZ), an amalgam of Jewish societies that all endorsed the Basel program of the First Zionist Congress. FAZ established *The Maccabean*, the first English language Zionist magazine, edited by Louis Lipsky, who would later become the voice for later the Zionist Organization of America.[237] From 1898 to 1904, Gottheil was president of the American Federation of Zionists, and worked with both Stephen S. Wise (1874 – 1949), who became FAZ's secretary. Helen Rawlinson in her book *Stranger At The Party*, recounts a sexual encounter where she describes how Wise had sex with her in his office on his conference table, and quoted the verse from *Psalms* which Sabbateans did when engaged in sexual intercourse.[238] Gottheil attended the second Zionist Congress in Basel of 1897, establishing relationships with Theodor Herzl and Max Nordau.[239] Rabbi Wise attended as the American correspondent for William Randolph Hearst's *New York Journal*. Herzl recommended to Gottheil that he hire Jacob de De Haas, the secretary of the First Zionist Congress, who became the new secretary of FAZ.

De Haas befriended later U.S. Supreme Court Justice Louis Dembitz Brandeis (1856 – 1941), whom he introduced to the ideas of Herzl and ideals of Zionism, and who would later assist Chaim Weizmann in formulating the Balfour Declaration. Brandeis belonged to a Frankist family, being descended from Esther Frankel, an aunt of Rabbi Zecharias Frankel, a Sabbatean and intellectual progenitor of Conservative Judaism.[240] Brandeis, would head the FAZ and the American Zionist movement by 1912. Brandeis was head of world Zionism when the war forced the movement to relocate its headquarters to New York from Berlin. Under Brandeis' leadership, the American Zionist movement grew from 10,000 members to over 200,000 members by 1920.

Brandeis encouraged Felix Frankfurter to become more involved in Zionism.[241] Frankfurter received a portrait of Jacob Frank's daughter Eva from his mother, a tradition among Sabbateans.[242] During World War I, Frankfurter served as Judge Advocate General. After the war, he helped found the American Civil Liberties Union and returned to his position as professor at Harvard Law School. He

became a friend and adviser of President Franklin D. Roosevelt, who appointed him to the Supreme Court, where he served from 1939 to 1962. According to Frankfurter, “The real rulers in Washington are invisible and exercise their power from behind the scenes.”[243]

Brandeis, Frankfurter, Rabbi Stephen Wise and others laid the groundwork for a democratically elected nationwide organization of “ardently Zionist” Jews, “to represent Jews as a group and not as individuals.”[244] In 1918, following national elections, this Jewish community convened the first American Jewish Congress (AJC). Rabbi Stephen S. Wise, Felix Frankfurter, Louis Brandeis, and others joined to lay the groundwork for a national democratic organization of Jewish leaders from all over the country, to rally for equal rights for all Americans regardless of race, religion, or national ancestry.[245] Rabbi Wise remained the President and chief spokesperson of the AJC until his death in 1949.

Dispensationalism

Important in exploiting Britain for its ambitions, Zionism made use of Sabbatean millenarianism, as expressed in an interpretation of the End Times known as Dispensationalism, which developed from Evangelical Christianity and contributed to the emergence of Christian Zionism. The origins of Evangelicals are usually traced to 1738, with various theological streams contributing to its foundation, including English Methodism, Count Zinzendorf’s Moravian Church, and German Lutheran Pietism.[246] In addition to influencing leaders and major figures of the Evangelical Protestant movement, such as English Puritans John Wesley, George Whitefield, and Jonathan Edwards of the Great Awakenings in England and the United States, the Moravian Church was also responsible for another Evangelical sect, the Plymouth Brethren, the same sect that Aleister Crowley was raised in.[247]

John Nelson Darby (1800 – 1882), one of the Plymouth Brethren’s influential figures, devised the system of dispensationalism that was incorporated in the development of modern Evangelicalism, and which reflected the millenarian aspirations of Sabbateanism. As a hint of their probable crypto-

Judaism, Christian dispensationalists sometimes embrace what some critics have pejoratively called “Judeophilia,” which includes support of the state of Israel, observing traditional Jewish holidays and practicing traditionally Jewish religious rituals.[248] Dispensationalist beliefs are at the forefront of Christian Zionism, which shares the exact same ambitions of the Zionists, but instead when God has fulfilled his promises to the nation of Israel, the future world to come will result in a millennial kingdom and Third Temple where Christ, upon his return, will rule the world from Jerusalem for a thousand years.

Most early nineteenth-century British Restorationists, like Charles Simeon (1759 – 1836), were Postmillennial in eschatology, an interpretation of chapter 20 of the Book of Revelation which sees Christ’s second coming as occurring after the Millennium.[249] In 1809, leading evangelical Anglicans such as Simeon and William Wilberforce—leader of the Clapham sect and the great champion of the abolition of slavery—who desired to promote Christianity among the Jews, formed the London Society for Promoting Christianity Amongst the Jews. The society’s work began among the poor Jewish immigrants in the East End of London and soon spread to Europe, South America, Africa and Palestine.[250] It supported the creation of the post of Anglican Bishop in Jerusalem in 1841, and the first incumbent was one of its workers, Michael Solomon Alexander (1799 – 1845), a former rabbi who converted to Christianity from Judaism.[251] The Protestant Bishopric in Jerusalem was formed in that same year when the British and Prussian Governments as well as the Church of England and the Evangelical Church in Prussia entered into a unique agreement. The Prussian Union of Churches was a major Protestant church body which emerged in 1817 from a series of decrees by Frederick William III of Prussia that united both Lutheran and Reformed denominations in Prussia. Frederick’s father was Frederick William II, who belonged to the Golden and Rosy Cross and fell under the influence of two other members, who also belonged to the Asiatic Brethren, Johann Christoph von Wöllner and Johann Rudolf von Bischoffwerder.[252] It was with the Emancipation Edict of 1812 that the Jews in the Prussian territory succeeded in obtaining equal rights from Frederick William III.

Prussian Union of Churches became the largest independent religious organization in the German Empire and later Weimar Germany. Karl Marx's father, Heinrich Marx (1777 – 1838), known as a child as Herschel, converted from Judaism to join the state Evangelical Church of Prussia, taking on the German forename Heinrich over the Yiddish Herschel.[253] In 1816, at the age of seven years, the grandson of Illuminati member Moses Mendelssohn, the composer Felix Mendelssohn (1809 – 1847), was baptized with his brother and sisters in a home ceremony by Johann Jakob Stegemann, minister of the Evangelical congregation of Berlin's Jerusalem Church and New Church.[254] Although Mendelssohn was a conforming Christian as a member of the Reformed Church, he was both conscious and proud of his Jewish ancestry and notably of his connection with his grandfather Moses.[255] In 1843, Mendelssohn accepted a leadership position as *Generalmusikdirektor* at the Belin Cathedral, a central institution of the Prussian Union Church, and he composed numerous pieces of music for use in the service.[256]

In 1844, George Bush, a professor of Hebrew at New York University and the cousin of an ancestor of the Presidents Bush, published a book titled *The Valley of Vision; or, The Dry Bones of Israel Revived*, in which he called for "elevating" the Jews "to a rank of honorable repute among the nations of the earth" by allowing restoring them to the land of Israel where the bulk would be converted to Christianity. This, according to Bush, would benefit not only the Jews, but all of mankind, forming a "link of communication" between humanity and God. "It will blaze in notoriety…" He added, "It will flash a splendid demonstration upon all kindreds and tongues of the truth."[257]

Quatuor Coronati

When Wilberforce died in 1833, one of those who attended his funeral was Lord Shaftesbury (1801 – 1885), who was one of the first leading Christian Zionists. Shaftesbury was a member of the Canterbury Association, as were two of Wilberforce's sons, Samuel and Robert. Lewis Carrol, author of *Alice in Wonderland*, was

ordained by Bishop of Oxford, Samuel Wilberforce. Shaftesbury married Lady Emily Caroline Catherine Frances Cowper, who was likely to have been the natural daughter of Lord Palmerston (later her official stepfather), in 1830. Shaftesbury was an early proponent of the Restoration of the Jews to the Holy Land, providing the first proposal by a major politician to resettle Jews in Palestine.

In 1875, Shaftesbury told the Annual General Meeting of the Palestine Exploration Fund (PEF)—who had sponsored the first Masonic lodge in Palestine—that "We have there a land teeming with fertility and rich in history, but almost without an inhabitant—a country without a people, and look! scattered over the world, a people without a country," being one of the earliest usages by a prominent politician of the phrase "A land without a people for a people without a land," which was to become widely used by Zionists.[258]

The PEF was linked to *Quatuor Coronati* (QC) Lodge, a Masonic Lodge in London dedicated to Masonic research and to the Golden Dawn and murders of Jack the Ripper. The PEF was founded in 1865, shortly after the completion of the Ordnance Survey of Jerusalem, and is the oldest known organization in the world created specifically for the study of the region of Palestine. Ordnance Survey, the first scientific mapping of Jerusalem, was undertaken by Charles William Wilson, an officer in the Royal Engineers corps of the British Army, and with the sanction of the Secretary of State for War, George Robinson, 1st Marquess of Ripon (1827 – 1909). Lord Ripon was a Freemason, who served as Provincial Grand Master of the West Riding and Deputy Grand Master of the United Grand Lodge of England from 1861 to 1869, and ultimately as Grand Master from 1870 until 1874.[259] In 1874, Wilson became a Fellow of the Royal Society.

In 1867, PEF's biggest expedition was headed by General Sir Charles Warren (1840 – 1927) along with Captain Wilson and a team of Royal Engineers, who discovered Templar tunnels beneath the ancient Temple of Jerusalem in 1867.[260] Warren named his find the "Masonic Hall."[261] Warren was also supportive of bringing Freemasonry to the Holy Land. PEF members were involved in the

first Masonic meeting in Palestine was held on May 7, 1873, within the cave known as Solomon's Quarries.[262]

Warren was the founding Master of the Quatuor Coronati (QC) Lodge, founded in 1886, and who meet at Freemasons Hall in London. Rev. A. F. A. Woodford (1821 – 1887), a fellow founder of the QC Lodge, was Grand Chaplain of United Grand Lodge. The legendary *Cypher Manuscript* was in Woodford's possession in 1886 and he gave it to his friend Wynn Westcott in 1887, resulting in the establishment of the Golden Dawn. Another QC founder, Robert Freke Gould (1836 – 1915), was initiated in the Gibraltar Lodge in 1857, and was succeeded as Worshipful Master by George Francis Irwin. It was at Gibraltar that Irwin first met Warren, who was initiated there in 1859. Gould also recalled that Warren had a great respect for Irwin, both as a Freemason and a soldier.[263]

Annie Besant's brother-in-law, Sir Walter Besant (1836 – 1901), was an enthusiastic Freemason, becoming the third District Grand Master of the Eastern Archipelago in Singapore, one of the founding members of the Quatuor Coronati Lodge and was acting secretary of the PEF, between 1868 and 1887. Walter Besant's main novels included *All in a Garden Fair*, which Rudyard Kipling credited in *Something of Myself* with inspiring him to leave India and make a career as a writer.[264] Walter Besant also co-authored the novel *The Monks of Thelema* (1878) with James Rice. In 1883, he was also made a Knight of Justice of the Order of St. John of Jerusalem, and in 1884 he was elected a Fellow of the Royal Society.

An important member of the PEF was Field Marshal Lord Kitchener (1850 – 1916), who Lanz von Liebenfels claimed was a member of his Order of New Templars (ONT) and a reader of his anti-Semitic magazine *Ostara*.[265] Nevertheless, Kitchener was also a close friend of Alfred de Rothschild (1842 – 1918), who took up employment at the N.M. Rothschild Bank in London, headed by his uncle Nathan Mayer Rothschild, 1st Baron Rothschild (1840 – 1915), and became a director of the Bank of England, a post he held for twenty years, until 1889. Kitchener was commissioned into the Royal Engineers in 1871, and in 1874 he was assigned by the PEF to a mapping-survey of the Holy Land. Kitchener was credited in 1898 for winning the Battle of Omdurman, against Abdullah al-Taashi, the

successor to the self-proclaimed “Mahdi,” Muhammad Ahmad, and securing British control of the Sudan. As Chief of Staff in the Second Boer War, Kitchener won notoriety for his imperial campaigns, most especially his scorched earth policy against the Boers and his expansion of Lord Roberts’ internment camps. After a term as Commander-in-Chief (1902–09) in India, Kitchener then returned to Egypt as British Agent and Consul-General (de facto administrator). While in Egypt, Kitchener was initiated into Freemasonry in 1883 in the Italian-speaking La Concordia Lodge No. 1226. In 1899, he was appointed the first District Grand Master of the District Grand Lodge of Egypt and the Sudan, under the United Grand Lodge of England. [266] Kitchener later played a central role in the early part of World War I.

Jack the Ripper

From 1886 to 1888, Warren became the chief of the London Metropolitan Police during the Jack the Ripper murders. Jack the Ripper was an unidentified serial killer active in the largely impoverished areas in and around the Whitechapel district of London in 1888. All the murders took place within the distance of a few streets, late at night or in the early morning, and the victims were all women whose throats were cut. In four of the cases, their bodies were mutilated, or even eviscerated. The removal of internal organs from three of the victims led to contemporary proposals that “considerable anatomical knowledge was displayed by the murderer, which would seem to indicate that his occupation was that of a butcher or a surgeon.”[267] Five victims—Mary Ann Nichols, Annie Chapman, Elizabeth Stride, Catherine Eddowes, and Mary Jane Kelly—whose murders took place between August 31 and November 9, 1888, are known as the “canonical five.”

According to author Stephen Senise, in *Jewbaiter Jack The Ripper: New Evidence & Theory*, it is not a coincidence that Britain’s most infamous unsolved crime is alleged to have been committed by a Jew, but were designed to tap that most ancient of anti-Semitic slanders, the “blood libel.” The murders took place in Whitechapel, a poverty-stricken slum in London’s East End and its surrounding

neighborhoods almost exclusively Jewish. Whitechapel was at the center of the huge late nineteenth century influx of Jewish immigration into Britain. In many parts of the East End, Jews constituted a majority of the local population. *Sunday Magazine* labeled the area “the Jewish colony in London.”[268]

Baron Nathan Mayer Rothschild remarked, “…We have now a new Poland on our hands in East London. Our first business is to humanise our Jewish immigrants and then to Anglicise them”[269] In 1885, Nathan Rothschild the Four Per Cent Industrial Dwellings Company and a board of other prominent, Jewish philanthropists including Frederick Mocatta and Samuel Montagu, the MP of Whitechapel, to provide “the industrial classes with commodious and healthy Dwellings at a minimum rent.”[270] The company set out to replace the lodging houses of Whitechapel with tenements, known as “Rothschild Buildings,” designed to house mostly Jewish tenants on Thrawl Street, Flower and Dean Street, and George Street in Spitalfields, just outside the City of London.[271] Flower and Dean Street was one of the most notorious slums of the Victorian era, being described in 1883 as “perhaps the foulest and most dangerous street in the whole metropolis.”[272]

The “canonical five” were all associated with the Flower and Dean Street neighborhood.[273] Both Mary Jane Kelly and Patty Nichols were living on Thrawl Street. Annie Chapman had been well-known throughout Spitalfields. Elizabeth Strive was staying at 32 Flower and Dean, opposite the Rothschild Buildings. Eddowes lived with her common law husband John Kelly at Cooney’s common lodging-house at 55 Flower and Dean Street.[274] A description of Jack the Ripper was given by George Hutchinson, an unemployed laborer who knew Kelly, and reported to have met her in the early hours of November 9 on Flower and Dean Street who asked him for money. Hutchinson stated that as Kelly walked in the direction of Thrawl Street she was approached by a man of “Jewish appearance” and aged about 34 or 35. Hutchinson claimed he was suspicious of this man because, although Kelly seemed to know him, this individual's opulent appearance made him a suspicious character to be in the neighborhood.[275]

Since the murder of Mary Ann Nichols, rumors had been circulating that the killings were the work of a Jew dubbed “Leather Apron,” which had resulted in antisemitic demonstrations. In both the criminal case files and contemporary journalistic accounts, the killer was called the Whitechapel Murderer and Leather Apron. The name may be an allusion to the ceremonial aprons of Freemasonry, which were originally made of leather.[276] One Jew, John Pizer, who had a reputation for violence against prostitutes and was nicknamed “Leather Apron” from his trade as a bootmaker, was arrested but released after his alibis for the murders were corroborated.[277] Pizer had a prior conviction for a stabbing offence, and Police Sergeant William Thicke apparently believed that he had committed a string of minor assaults on prostitutes.[278]

Russell Edwards in *Naming Jack the Ripper*, claims that the murderer was Aaron Kosminski, a Jewish immigrant from Eastern Europe. Kosminski had been one of the key suspects in the murders, but police did not have enough evidence to convict him. From 1891, Kosminski was institutionalized after he threatened a woman with a knife. He was first held at Colney Hatch Lunatic Asylum, and then transferred to the Leavesden Asylum. Dr. Jari Louhelainen, a leading expert in genetic evidence from historical crime scenes and a senior lecturer in molecular biology at Liverpool John Moores University, assisted Edwards in finding the DNA evidence to Kosminski to the Eddowes murder. In March 2019, the *Journal of Forensic Sciences* published a study conducted by scientists at Liverpool John Moores University and the University of Leeds, stated in its conclusion that the DNA evidence on the shawl matched the female victim and the derived from blood and semen stains is that of Kosminski.[279]

The murder scenes were all in close proximity to Jewish establishments. Buck’s Row was opposite Brady Street Ashkenazi Cemetery; on Hanbury Street was Glory of Israel and Sons of Klatsk Synagogue; on Berner Street was St. George’s Settlement Synagogue; and Mitre Square, where Catherine Eddowes was murdered, was beside the Great Synagogue; and Miller’s Court was beside Spitalfields Great Synagogue.[280] After the murders of Stride and Eddowes in the early morning hours of September 30, Constable Alfred Long of the Metropolitan Police Force discovered a

dirty, bloodstained piece of an apron in the stairwell of a tenement on Goulston Street in Whitechapel, most of whose residents were Jews.[281] Goulston Street was within a quarter of an hour's walk from Mitre Square, on a direct route to Flower and Dean Street where Eddowes lived. The cloth was later confirmed as being a part of the apron worn by Eddowes. Above it, there was writing in white chalk on either the wall or the black brick jamb of the entranceway, with the words, "the Juwes are the men that Will not be Blamed for nothing." This graffito became known as the Goulston Street graffito.

In their book *The Ripper File*, Elyn Jones and John Lloyd noted that the word "Juwes" was actually a Masonic reference. In the ritual of Master Mason, Hiram Abif was slain by three ruffians collectively termed The Juwes. The three "Juwes" are named as Jubela, Jubelo and Jubelum and obviously have a common root in Jubel. The ordeals attributed to the three ruffians mirror the mutilations of the victims. The throats of all the Ripper victims were cut. Chapman and Eddowes had their intestines thrown over their shoulders. In testimony, when Dr. Brown, the City Police surgeon was asked to comment on his statement that the intestines were "placed," the coroner asked "do you mean put there by design," Brown answered in the affirmative.[282] Likewise, as Jones and Lloyd shown, the crimes are similar to the account of the three "Juwes" who lamented their fate:

Jubela: that my through had been cut across, my tongue torn out…

Jubelo: that my left breast had been torn open and my heart and vitals taken from thence and thrown over the left shoulder….

Jubelum that my body had been severed in two in the midst, and divided to the north and south…[283]

However, acting as Police Commissioner, Warren feared that the Goulston Street graffito might spark anti-Semitic riots and ordered the writing washed away before dawn.[284] While most historians put the police's failure to catch the Ripper down to incompetence, as recently as 2015, a book about the case by Bruce Robinson, titled *They All Love Jack: Busting the Ripper*, criticized

Warren as a “lousy cop” and suggested that a “huge establishment cover-up” and a Masonic conspiracy had been involved.

In a preface to *Dracula*, Golden Dawn member Bram Stoker confessed that, “The strange and eerie tragedy which is portrayed here is completely true, as far as all external circumstances are concerned…”[285] Bram Stoker’s consultant on Transylvanian culture was a Hungarian Zionist named Arminius Vambery (1832 – 1913). Vambery was professor of Oriental languages at the University of Budapest, who had become an adviser to the Ottoman Sultan Abdul Hamid II, and also performed intelligence work for Lord Palmerston, the Grand Patriarch of Freemasonry.[286] Vambery also chronicled the strange vampire and other legends of the Balkans. It was through Vambery that Stoker chose the name “Dracula,” from the legend of Vlad III the Impaler, the patronym of the descendants of Vlad II Dracul of the Order of the Dragon. The character of Professor Van Helsing in Stoker’s novel *Dracula* is sometimes said to be based on Vambery. In chapter 23 of the novel, the professor refers to his “friend Arminius, of Buda-Pesth University.”

Dracula was inspired by the serial killings of Jack the Ripper, which implicated the famous actor Henry Irving, who served as Stoker’s inspiration for the character Count Dracula.[287] Irving, the first actor to be knighted, ran the Lyceum Theatre where Stoker served as his business manager from 1878 to 1898. Irving had also been initiated into the Jerusalem Lodge of Freemasonry, which included the Prince of Wales (1841 – 1910), the son of Queen Victoria, later Edward VII King of England, who had been installed as Most Worshipful Grand Master of the Masonic Order in England in 1875.[288]

The Prince of Wales was also a close friend of Lord Nathan Mayer Rothschild. The Prince of Wales married Alexandra of Denmark, the daughter of Christian IX of Denmark and his first cousin, Princess Louise of Hesse-Kassel, of the house of Hesse-Kassel who had been intimately connected with the Rothschilds and the Rosicrucians.[289] Christian IX’s grandfather was Prince Frederick of Hesse-Kassel (1747 – 1837), whose brother Prince Charles of Hesse-Kassel was a friend of Comte St. Germain and a member of the Illuminati and Grand Master of the Asiatic Brethren.[290] His wife

Louise was a close friend of the Polish medium Marie de Riznitch, Comtesse de Keller, who was the wife of Alexandre Saint-Yves d'Alveydre, who learned of Synarchism from Jamal ud Din al Afghani, the founder of Salafism, posing as Hajji Sharif.[291]

When it was discovered the Prince of Wales' son Prince Albert Victor (1864 – 1892) had an illegitimate child with Mary Jean Kelly, Kelly's friends, who numbered among Jack the Ripper's victims, attempted blackmail. Their executions were carried out in what appeared to be ritual fashion by a group drawn from Irving's Masonic network, led by Lord Salisbury who was Prime Minister at the time of the murders, and included Sir William Gull, Physicians-in-Ordinary to Queen Victoria, and Lord Randolph Churchill (1849 –1895), father of future Prime Minister of Great Britain, Winston Churchill.[292]

Randolph Churchill was a close friend of fellow Mason, Lord Nathan Mayer Rothschild. Churchill was a descendant of the first famous member of the Churchill family, John Churchill, 1st Duke of Marlborough. Churchill's legal surname was Spencer-Churchill, as he was related to the Spencer family, though, starting with his father, Lord Randolph Churchill, his branch of the family used the name Churchill in his public life. Winston Churchill's mother was Jennie Jerome, daughter of American Jewish millionaire Leonard Jerome.[293] Known as the "King of Wall Street," Jerome controlled the New York Times and had an interest in a number of railway companies and was a friend of William K. Vanderbilt.[294] Through his mother's family, several of Churchill's ancestors had fought in the American Revolution on behalf of the American cause. As a result, in 1947, Churchill's was admitted as a member of the Society of the Cincinnati in the State of Connecticut. Churchill, a Scottish Rite Freemason, was eventually invested as Knight of the Order of the Garter. He was also a member of the Ancient Order of Druids, created by Wentworth Little, founder of the SRIA.[295]

Kaiser Wilhelm II

Vambery was a strong supporter of British expansionism and also served as foreign consultant to Adbul Hamid II. In that position, he introduced Herzl to the Sultan in 1901. In his diaries, Herzl devotes

many pages to describing his encounters with Vambery and repeatedly acknowledges his contributions to the Zionist cause. While Max Nordau claims that it was he who first introduced Herzl to Vambery in 1898, Herzl identifiers William Hechler (1845 – 1931), an English clergyman of German descent who became a close friend of Herzl, as the one who introduced him to Vambery in 1900 in his efforts to meet with the Sultan.[296]

It was also Hechler who assisted Herzl in his attempts to recruit Kaiser Wilhelm II to the Zionist cause. Hechler's interest in Jewish studies and Palestine evolved under the influence of Restorationism, a term that was eventually replaced by Christian Zionism. He began developing his own eschatological theories and timelines for the Second Coming of Jesus Christ. In 1854, Hechler returned to London and took a position with the London Society for Promoting Christianity Amongst the Jews.

By 1873, Hechler became the household tutor to the children of Frederick I, Grand Duke of Baden (1826 – 1907), a knight of the Order of the Golden Fleece. In 1856, Frederick married the grand-daughter of Frederick William III, Princess Louise, the younger sister of Frederick III and aunt of the young Hohenzollern prince, and later Kaiser Wilhelm II (1859 – 1941), also a knight of the Golden Fleece. Frederick III's wife was Victoria, Princess Royal, the eldest child of Queen Victoria and Prince Albert, also a knight of the Order of the Golden Fleece. As the eldest grandchild of Queen Victoria, Wilhelm was the nephew of Edward VII, Prince of Wales, and therefore cousin of Prince Albert Victor, or Jack the Ripper. His first cousins included George V of the United Kingdom and many princesses who, along with Wilhelm's sister Sophia, became European consorts.

Through Friedrich's son Ludwig, Hechler developed a relationship with the young Wilhelm II. Hechler's wife had been a student of one of the Kaiser's closest friends and suspected homosexual lover Philipp Friedrich Alexander, Prince of Eulenburg and Hertefeld, Count of Sandels (1847 – 1921) a diplomat and composer of Imperial Germany who achieved considerable influence through his friendship with the Kaiser, who shared his interest in the occult.[297] Eulenburg became very close to the French diplomat,

writer and racist Count Arthur de Gobineau, whom Eulenburg was later to call his "unforgettable friend."[298] Eulenburg was deeply impressed by *An Essay on the Inequality of the Human Races*, where Gobineau expounded the theory of an Aryan master-race and that the people who had best preserved Aryan blood were the Germans. Eulenburg was later recalled how he and Gobineau had spent hours during their time in Sweden under the "Nordic sky, where the old world of the gods lived on in the customs and habits of the people as well in their hearts."[299] Gobineau would later to write that only two people in the world who properly understood his racist philosophy were Richard Wagner and Eulenburg.[300] Eulenburg spent the rest of his life promoting racist and anti-Semitic views, writing in his 1906 book *Eine Erinneruung an Graf Arthur de Gobineau* ("A Memoir of Count Arthur de Gobineau") that Gobineau was a prophet who showed Germany the way forward to national greatness in the twentieth century.

In 1885, when the editor of the *Bayreuther Blätter*, the official newspaper of the Wagner cult, wrote to Eulenburg asking that he allow his letters to Gobineau to be published in the newspaper, Eulenburg wrote back to say that he could not publish his correspondence with Gobineau as their letters "…touch on so many intimate matters that I cannot extract much from them which is of general interest."[301] Despite his anti-Semitism, during his time as Ambassador to Austria, Eulenburg engaged in a homosexual relationship with the Austrian Jewish banker Nathaniel Meyer von Rothschild (1836 – 1905).[302] Eulenburg played an important role in the rise of Bernhard von Bülow (1849 – 1929), a German statesman and knight of the Order of the Golden Fleece, who served as Foreign Minister for three years and then as Chancellor of the German Empire from 1900 to 1909, but fell from power in 1907 due to the Harden–Eulenburg affair when he was accused of homosexuality. The Harden–Eulenburg affair was the controversy in Germany surrounding a series of courts-martial and five civil trials regarding accusations of homosexual conduct, and accompanying libel trials, among prominent members of Kaiser Wilhelm II's cabinet and entourage during 1907–1909. The affair centered on journalist Maximilian Harden's accusations of homosexual conduct between

the Eulenburg and General Kuno, Graf von Moltke. The scandal threatened Eulenburg when the wife of Kuno von Moltke, in a sealed deposition, filed for divorce on the grounds that her husband was more interested in having sex with Eulenburg than with her.[303] Moltke was forced to leave the military service.

Kaiser Wilhelm II as well was a known anti-Semite. Lamar Cecil, Wilhelm's biographer noted that in 1888 a friend of Wilhelm "declared that the young Kaiser's dislike of his Hebrew subjects, one rooted in a perception that they possessed an overweening influence in Germany, was so strong that it could not be overcome." Cecil concludes:

> Wilhelm never changed, and throughout his life he believed that Jews were perversely responsible, largely through their prominence in the Berlin press and in leftist political movements, for encouraging opposition to his rule. For individual Jews, ranging from rich businessmen and major art collectors to purveyors of elegant goods in Berlin stores, he had considerable esteem, but he prevented Jewish citizens from having careers in the army and the diplomatic corps and frequently used abusive language against them.[304]

Hechler's Restorationist theology resonated with the Grand Duke, who would have a pivotal role in the history of the Zionist movement.[305] While serving as Chaplain of the British Embassy in Vienna, Hechler, who had read Herzl's *Der Judenstaat*, visited Herzl in 1896. Herzl later wrote in his diary, "Next we came to the heart of the business. I said to him: I must put myself into direct and publicly known relations with a responsible or non responsible ruler—that is, with a minister of state or a prince. Then the Jews will believe in me and follow me. The most suitable personage would be the German Kaiser."[306] Hechler arranged an extended audience with Grand Duke in 1896. The Grand Duke spoke with the Kaiser in October 1898 about the Zionists' ideas. David Wolffsohn, the Cologne banker who was later elected to succeed Theodor Herzl after the latter's death in 1904, reported the talk between the Grand Duke and the Kaiser: "The Kaiser was even said to have been ready to assume

protectorate powers over the new state. He was said to have expressed the wish to receive a Zionist deputation in Jerusalem so that he could disclose this to it."[307]

Hechler arranged an introduction for Herzl to Eulenburg. On October 7, 1898, Eulenburg summoned Herzl to Liebenberg to announce that Wilhelm II wanted to see a Jewish state established in Palestine (which would be a German protectorate) in order to "drain" the Jews away from Europe, and thus "purify the German race."[308] In Berlin, Herzl had already negotiated with the German Chancellor Prince Hohenlohe, and with Eulenburg's friend Bernard von Billow, the Under-Secretary at the Foreign Office, and he believed that a Jewish state in Palestine was close at hand. Through the efforts of Hechler and the Grand Duke, Herzl publicly met Wilhelm II in 1898. The Kaiser assured Herzl of his support for the Jewish protectorate under Germany. They decided that Herzl, and his associate Max Bodenheimer, the first president of the Zionist Federation of Germany and one of the founders of the Jewish National Fund, and Wolffsohn should head for the Near East. Bodenheimer wrote:

> The German ambassador in Turkey, Marshall von Bieberstein, stands... in high favour with the Sultan. Supposedly the difficulty lay in finding a form for the state which would guarantee the supreme rule of the Sultan… In a communication addressed to Count Eulenburg, the German Ambassador in Vienna, Herzl had compiled all points of view in order to move the Kaiser into taking up the cause in his hand… The return of the Jews to Palestine would bring culture and order into that neglected corner of the Orient. By means of the German protectorate we would arrive at an orderly state of affairs. In this letter, the Grand Duke reportedly informed Herzl that the Kaiser was full of enthusiasm for the cause.[309]

A week later, they met again in Jerusalem. During the trip, Herzl commissioned Bodenheimer to work on a declaration that would be presented to the Kaiser. Bodenheimer later commented:

> Our imagination had been urged on unchecked on account of the extraordinary event. So following the word of God in the Bible, I demanded the land stretching between the brook of Egypt and the Euphrates, as the region for Jewish colonization. In the transitional period the land would be divided into districts which would come under Jewish administration as soon as a Jewish majority was reached.[310]

In Jerusalem, Herzl and the Kaiser met at Mikveh Israel, a village and boarding school founded in 1870 by Charles Netter, an emissary of the *Alliance Israélite Universelle*. Netter became the first headmaster with Baron Edmond James de Rothschild contributing to the upkeep of the school. The meeting significantly advanced Herzl's and Zionism's legitimacy in Jewish and world opinion. According to the London *Daily Mail*, "An Eastern Surprise: Important Result of the Kaiser's Tour: Sultan and Emperor Agreed in Palestine: Benevolent Sanction Given to the Zionist Movement One of the most important results, if not the most important, of the Kaiser's visit to Palestine is the immense impetus it has given to Zionism, the movement for the return of the Jews to Palestine. The gain to this cause is the greater since it is immediate, but perhaps more important still is the wide political influence which this Imperial action is like to have. It has not been generally reported that when the Kaiser visited Constantinople, Dr. Herzl, the head of the Zionist movement, was there; again when the Kaiser entered Jerusalem, he found Dr. Herzl there. These were no mere coincidences, but the visible signs of accomplished facts." [311]

Scofield Bible

As the fall of the Ottoman Empire appeared to be on the horizon, the advocacy of restorationism increased. By the end of the nineteenth century, the old evangelical consensus fragmented and Protestant churches became divided over new intellectual and theological ideas, such as Darwinian evolution and historical criticism of the Bible. Those who embraced these liberal ideas became known as modernists, while those who rejected them became known as

fundamentalists. Fundamentalists defended the doctrine of biblical inerrancy and adopted a dispensationalist system for interpreting the Bible.[312]

The foundations of Christian Zionism were laid when Darby visited the United States and catalyzed a new movement. This was expressed at the Niagara Bible Conference in 1878, which issued a 14-point proclamation, including the following text:

> that the Lord Jesus will come in person to introduce the millennial age, when Israel shall be restored to their own land, and the earth shall be full of the knowledge of the Lord; and that this personal and premillennial advent is the blessed hope set before us in the Gospel for which we should be constantly looking. (Luke 12:35–40; 17:26–30; 18:8 Acts 15:14–17; 2 Thess. 2:3–8; 2 Tim. 3:1–5; Titus 1:11–15)

Dispensationalist beliefs were popularized in the United States by the evangelical Cyrus Scofield (1843 – 1921). However, Scofield had a history of fraud and abandoned his wife and two daughters, perhaps in part because of his self-confessed heavy drinking.[313] Two years after Scofield's reported conversion to Christianity in 1879, the *Atchison Patriot* described Scofield as "late lawyer, politician and shyster generally," and went on to recount a few of Scofield's "many malicious acts." These included a series of forgeries in St. Louis, for which he was sentenced to six months in jail. As a biographer wrote, Scofield "was secretive about his past and not above distorting the facts of his shadowy years."[314] During the early 1890s, Scofield began styling himself Rev. C.I. Scofield, D.D., but there are no extant records of any academic institution having granted him the honorary Doctor of Divinity degree. Nevertheless, when the Scofield Reference Bible was published by Oxford University Press in 1909, it quickly became the most influential statement of dispensationalism. The Scofield Bible also endorsed the curse of Ham theory.[315]

Scofield was heavily influenced by Darby, as evidenced in the explanatory notes to his *Scofield Reference Bible*. A core doctrine is the expectation of the Second Coming and the establishment of a

Kingdom of God on Earth. Scofield further predicted that Islamic holy places would be destroyed and the Temple in Jerusalem would be rebuilt, signaling the end of the Church Age when all who seek to keep the covenant with God will acknowledge Jesus as their Messiah in defiance of the Antichrist.

In 1891, the tycoon William Eugene Blackstone, who was inspired by the Niagara Bible Conference to publish the book *Jesus is Coming*, had lobbied President Benjamin Harrison for the restoration of the Jews, in a petition signed by 413 prominent Americans, that became known as the Blackstone Memorial. The names included the US Chief Justice, Speaker of the House of Representatives, the Chair of the House Foreign Relations Committee, and several other congressmen, future President William McKinley, and Chief Justice Melville Fuller, John D. Rockefeller, J.P. Morgan Sr. and other famous industrialists. It read, in part: "Why shall not the powers which under the treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Servia [Serbia]to the Servians [Serbians] now give Palestine back to the Jews?… These provinces, as well as Romania, Montenegro, and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine as rightfully belong to the Jews?"[316]

Lotus Club

On May 16, 1916, at the behest of Louis Brandeis, Nathan Straus (1848 – 1931)—who co-owned two of New York City's biggest department stores, R.H. Macy & Company and Abraham & Straus—wrote Rev. Blackstone:

> Mr. Brandeis is perfectly infatuated with the work that you have done along the lines of Zionism. It would have done your heart good to have heard him assert what a valuable contribution to the cause your document is. In fact he agrees with me that you are the Father of Zionism, as your work antedates Herzl.[317]

Brandeis recruited C.I. Scofield after he joined the prestigious Lotos Club in New York. Founded primarily by a young group of writers and critics, the club was composed of journalists, artists, musicians, actors and amateurs of literature, science and fine arts. Mark Twain, an early member, called it the "Ace of Clubs." The Club took its name from "The Lotos-Eaters," a poem by Tennyson. Alluding to the use of opium, the poem describes a group of mariners who, upon eating the lotos, are put into an altered state and isolated from the outside world.

In *The Incredible Scofield and His Book*, Joseph M. Canfield suspects that Scofield was associated with one of the Lotos Club's committee members, Wall Street banker Samuel Untermyer (1858 – 1940).[318] An active Zionist, Untermyer was President of the Keren Hayesod, the agency through which the movement was conducted in America.[319] Untermyer was also reportedly a member of the Golden Dawn of New York and a British newspaper called him a "satanist."[320] According to Prof. David W. Lutz, in *Unjust War Theory: Christian Zionism and the Road to Jerusalem*:

> Untermeyer used Scofield, a Kansas city lawyer with no formal training in theology, to inject Zionist ideas into American Protestantism. Untermeyer and other wealthy and influential Zionists whom he introduced to Scofield promoted and funded the latter's career, including travel in Europe.[321]

Samuel Untermyer blackmailed the American President Woodrow Wilson, with the knowledge of Woodrow Wilson's affair with Mary Peck, the wife of a professor colleague, in return for appointing Louis Brandeis to the Supreme Court.[322] Finally, relying on the legal opinion of Justice Brandeis, Wilson declared war against Germany on April 7, 1917.

4. The Round Table

Milner's Kindergarten

For its numerous acts of deception, treachery of sabotage, Britain acquired the moniker of "Perfidious Albion," from the Latin word *perfidia* for one who does not keep his faith or word, and Albion, an ancient name for Great Britain. Despite its association with Satanists and occult fascists, Kuhn, Loeb & Company was chiefly involved—in league with members of the Round Table, the Skull and Bones Society, and the Warburgs, a Sabbatean family—in bringing about World War I, whose primary accomplishment was the liberation of Palestine from control of the Ottoman Empire, a primary goal of the Zionists. Although Aleister Crowley was associated with German occult fascism, he and his associates nevertheless held close personal ties with the activities of the leading promoters of Zionism. These included Wall Street banker and Lotus Club member Samuel Untermyer, who was also reportedly a member of the Golden Dawn of New York and a British newspaper called him a "satanist."[323] Crowley's wartime and postwar writing also lists several times as a friend the German-born American banker Otto Kahn, who led the Kuhn, Loeb & Company.[324]

The Round Table was founded by Cecil Rhodes, an ardent believer in British imperialism and the founder of the Round Table, who inspired him to pursue the establishment of a chartered company similar to that of his colony of Rhodesia in Africa. The Round Table was funded by Baron Nathaniel Mayer Rothschild (1840 – 1915), also known as "Natty" de Rothschild, who became head of NM Rothschild and Sons in 1879, who was connected in the Jack the Ripper murders, along with his friend and fellow Mason Lord Randolph Churchill, the father of Sir Winston Churchill.[325] Members of the Round Table were also often members of the Athenaeum Club, London, a private members' club in London, founded in 1824 by members of the Royal Society. During the

existence its existence, dinners of Thomas Huxley's X Club would take place at the Athenaeum. The Clubhouse has a Doric portico, above which is a statue of the classical goddess of wisdom, Athena, from whom the Club derives its name. It has had many well-known members, including H. H. Asquith, Winston Churchill, Joseph Conrad, Lord Curzon, Charles Darwin, Charles Dickens, Sir Arthur Conan Doyle, T.S. Eliot, Michael Faraday, Alec Guinness, Rudyard Kipling, Kim Philby, Lord Palmerston, Cecil Rhodes, Isaac D'Israeli, the father of British Prime Minister Benjamin Disraeli, Herbert Spencer, Arnold J. Toynbee and W. B. Yeats.

Nathan Rothschild also funded Cecil Rhodes (1853 – 1902) in the development of the British South Africa Company, and the De Beers diamond conglomerate. Rhodes founded the Round Table inspired in his vision for the British Empire by John Ruskin, the leading English art critic, Freemason, occultist and pedophile. Ruskin's inspiration and devotion to the creation of an elite of "race patriots" derived directly from Plato's *Republic*, which called for "a ruling class with a powerful army to keep it in power and a society completely subordinate to the monolithic authority of the rulers." Rhodes was inspired by Ruskin's Social Darwinism, which taught that the strong should rule the weak. Imperialists felt that Social Darwinism explained why it was natural for white nations to control weaker countries. Ruskin also told his students it was their British duty to conquer faraway lands for Britain.[326] From the final part of Ruskin's Inaugural Lecture as Slade Professor of Fine Art at Oxford in February 1870:

> There is a destiny now possible to us — the highest ever set before a nation to be accepted or refused. We are still undegenerate in race; a race mingled of the best northern blood… And this is what she must either do, or perish: she must found colonies as fast and as far as she is able, formed of her most energetic and worthiest men; — seizing every piece of fruitful waste ground she can set her foot on, and there teaching these her colonists that their chief virtue is to be fidelity to their country, and that their first aim is to be to advance the power of England by land and sea… a sacred Circe, true Daughter of the

> Sun, she must guide the human arts, and gather the divine knowledge, of distant nations, transformed from savageness to manhood, and redeemed from despairing into peace.[327]

According to a Masonic history, British Freemasons led by Ruskin became concerned when French Grand Orient Freemasonry sent Karl Marx to England to agitate the lower classes against the British aristocracy. In 1870, Ruskin introduced a scheme at Oxford to both satiate the proletariat and project the Masonic oligarchy, who argued that the "magnificent tradition of education, beauty, rule of law, freedom, decency and self-discipline" must be extended to the lower classes. According to the Masonic history, "Ruskin's rationale for proclaiming such ideas was to plant in the fertile minds of his Oxford students the theory that if they educated the working man and elevated him to the middle class, he would labor in behalf of the aristocracy to perpetuate the tradition of the upper-class Englishmen —which tradition was to control the finances of nations through ground rent, banking and trade."[328]

Nathaniel Rothschild administered Rhodes' estate after his death in 1902, and helped to set up the Rhodes Scholarship at Oxford University. In the first of seven wills, Cecil Rhodes called for the formation of a "secret society," devoted to "the extension of British rule throughout the world." The exact wording of his will was:

> To and for the establishment, promotion and development of a Secret Society, the true aim and object whereof shall be for the extension of British rule throughout the world, the perfecting of a system of emigration from the United Kingdom, and of colonisation by British subjects of all lands where the means of livelihood are attainable by energy, labour and enterprise, and especially the occupation by British settlers of the entire Continent of Africa, the Holy Land, the Valley of the Euphrates, the Islands of Cyprus and Candia, the whole of South America, the Islands of the Pacific not heretofore possessed by Great Britain, the whole of the Malay Archipelago, the seaboard of China and Japan, the ultimate recovery of the United States of America as an integral part of the British Empire, the

> inauguration of a system of Colonial representation in the Imperial Parliament which may tend to weld together the disjointed members of the Empire and, finally, the foundation of so great a Power as to render wars impossible, and promote the best interests of humanity.[329]

In his third will, Rhodes left his entire estate to Nathaniel Rothschild as trustee. Rothschild appointed Freemason Lord Alfred Milner (1854 – 1925) to head up the secret society for which Rhodes' first will made provision. An ardent imperialist, Milner in 1897 became high commissioner in South Africa and governor of the Cape Colony and helped to bring about the South African War (1899–1902). When Britain annexed the Orange Free State and the Transvaal in 1901 during the war, Milner left his post as governor of the Cape and took over as administrator of those two Boer territories. Retaining the office of high commissioner, he and the military commander, Lord Kitchener—a member of the Palestine Exploration Fund (PFE) and a close friend of Lord Nathaniel Rothschild's nephew, Alfred Charles de Rothschild, head of the Bank of England—negotiated the Peace of Vereeniging in 1902 that ended both the war and the independence of the two Boer republics. For his services in Southern Africa, Milner was made a baron in 1901 and a viscount in 1902.

Milner recruited a group of young men from Oxford and Toynbee Hall to assist him in organizing his administration of the new society. All were respected English Freemasons. Among them were Arthur Balfour, Lord Rothschild, and some Oxford College graduates known as "Milner's Kindergarten." In 1909, Milner's Kindergarten, with some other English Masons, founded the Round Table. Both Rhodes and Milner, "sought to unite the world, above all the English-speaking world, in a federal structure around Britain."[330] Right until the end of his life, Milner would call himself a "British race patriot" with grand dreams of a global Imperial parliament, headquartered in London, seating delegates of British descent from Canada, Australia, New Zealand and South Africa. Milner wrote in his *Credo*, "… It is not the soil of England, dear as it is to me, which is essential to arose my patriotism, but the speech, the tradition, the principles, the

aspirations of the British race."[331] Likewise, Rhodes said of the British:

> I contend that we are the finest race in the world and that the more of the world we inhabit the better it is for the human race. Just fancy those parts that are at present inhabited by the most despicable specimens of human beings what an alteration there would be if they were brought under Anglo-Saxon influence, look again at the extra employment a new country added to our dominions gives.[332]

According to Gerry Kearns, author of *Geopolitics and Empire*, "Milner became the political attraction around which many imperialists, including [Halford] Mackinder, circulated."[333] Milner recruited a group of young men from Oxford and Toynbee Hall, collectively known at various times as Milner's Kindergarten, the Round Table Group, the Rhodes crowd, The Times crowd, the All Souls group, and the Cliveden set. All were well-known English Freemasons, among them being Rudyard Kipling, Lord Balfour, and other Oxford College graduates. The existence of the secret society was revealed by Carrol Quigley, a Harvard educated professor at Georgetown University, in *The Anglo-American Establishment*. No conspiracy theorist, Quigley stated that the objectives of the group, which was associated with Wall Street and the City of London, was "largely commendable." Members of the group, in statements recorded by the *New York Times* in 1902, proclaimed that they formed their society for the purpose of "gradually absorbing the wealth of the world."[334] Quigley credits the Round Tablers for several historical events: the Jameson Raid, the Second Boer War, the founding of the Union of South Africa, the replacement of the British Empire with the Commonwealth of Nations, and a number of Britain's foreign policy decisions in the twentieth century.

Kuhn, Loeb & Co.

The Warburgs as well were a Sabbatean family.[335] The family had reached their financial influence during the years of the

nineteenth century, with the growth of Kuhn, Loeb & Company, with whom they stood in close personal union and family relationship. Intermarriage among the German-Jewish elite was common. Consequently, the partners of Kuhn, Loeb were closely related by blood and marriage to the partners of J & W Seligman, Speyer & Co., Goldman, Sachs & Co., Lehman Brothers and other prominent German-Jewish firms.

Felix Warburg married Frieda, the daughter of Jacob Schiff. Rabbi Eybeschütz's mother was also a member of the Schiff family. For many years, the early Schiffs, a Sabbatean family, shared ownership of a two-family house with the Rothschilds. The most famous ancestors of Jacob Schiff (1847 – 1920) included the eighteenth-century *dayyan* David Tevele Schiff, a close friend of Rabbi Samuel Falk, who became rabbi of the Great Synagogue in London.[336] Following the American Civil War, Schiff had begun to finance the great operations of the Robber Barons, such as the Standard Oil Company for John D. Rockefeller, the railroad empire for Edward R. Harriman, and the steel empire for Andrew Carnegie.

Shortly after he became a partner, Schiff married Teresa, the daughter of Solomon Loeb, who with his brother-in-law Abraham Kuhn founded Kuhn, Loeb & Co., an American multinational investment bank in 1867. Under Schiff's leadership Kuhn Loeb grew to be one of the most influential investment banks in the late nineteenth and early twentieth centuries, financing America's expanding railways and growth companies, including Western Union and Westinghouse, and thereby becoming the principal rival of J.P. Morgan & Co. Schiff was the foremost Jewish leader from 1880 to 1920 in what later became known as the "Schiff era," grappling with all major Jewish issues of the day, including the plight of Russian Jews under the Tsar, American and international anti-Semitism, and the rise of Zionism.[337]

Paul Warburg was the inspiration behind "Daddy Warbucks" in the *Annie* cartoons. Kuhn, Loeb Company came to be led by Paul's brother Felix and Otto Kahn. Born and raised in Mannheim, Germany, Kahn moved to London, where he became a British subject before going to the United States that led to permanent residence and eventual partnership in the Kuhn Loeb company in

1896, when his father-in-law Abraham Wolff was a partner. Kahn remained a transatlantic traveler his entire life, spending roughly one-third of each year abroad, not merely on company business but also on the promotion of the arts. By 1910 he had become a celebrity millionaire, widely recognized as the "Man of Steel and Velvet." As his biographer Theresa M. Collins put it, by the time of World War I, his efforts "suggests the ultimate extent of transatlantic integration… Kahn had become a unique emissary of art, capital, and metropolitanism. He had come to represent the marketplace of world cities—an expansive metropolitan culture carried outward on the tracks of railway systems, the wires of news services, and the shipping lanes of the Atlantic."[338]

Lusitania

As revealed in Colin Simpson's *The Lusitania*, since Wilson had promised to keep America out of World War I, to provide the necessary pretext to justify America's entry into the war, he, Round Table member Col. Edward Mandel House, J.P. Morgan and Winston Churchill conspired to perpetrate a false-flag operation, whereby a passenger ship named the *Lusitania* was sunk by a German U-boat, killing 1,198 innocent people. The Germans knew the ship was also carrying munitions, and therefore regarded the sinking of the ship as a military act, but the British insisted it was merely carrying civilians and justified military retaliation.

According to Richard Spence, author of *Secret Agent 666: Aleister Crowley, British Intelligence and the Occult*, the sinking of the Lusitania, which provided the pretext for America's entry into World War II, was orchestrated with Crowley's important assistance, working with Sir William Wiseman, 10th Baronet (1885 – 1962), the head of Britain's Secret Intelligence Service (SIS/MI6) in Washington, DC. During World War I, Wiseman acted as a liaison between Woodrow Wilson and the British government. Wiseman and his associate and fellow spy General Julius Klein were closely connected with Col. Mandel House.[339] After the war, Wiseman would become a participant in the 1919 Paris Peace Conference. He remained in the US as an employee of Kuhn Loeb, having been

personally recruited by Crowley's friend Otto Kahn, and served as a general partner from 1929 until 1960.[340] Although Wiseman cooperated closely with the United States, he confided to London that the Americans had never known "the details and extent of our organization" and never would.[341] According to Spence, "This doubtless was connected to Wiseman's most confidential mission, as an agent of influence on the Wilson Administration with the aim of bringing the U.S. into the war."[342]

Although Wiseman denied that Crowley worked for British intelligence, a US Military Intelligence report identified him as an "employee of the British Government" and showed that the Justice Department was aware of his status by 1918, through the "British Counsel [sic], New York City," which had "full cognizance" of Crowley's activities, and that "the British Government was fully aware of the fact that Crowley was connected with… German propaganda and had received money for writing anti-British articles."[343]

Under a cover of being a German propaganda agent and a supporter of Irish independence, Crowley's mission was to gather intelligence about the German intelligence network and the Irish independent activists, and produce exaggerated propaganda aiming at compromising the German and Irish ideals. As his supposed cover, Crowley wrote for German fascist magazines *The Fatherland* and *The International*. Crowley, whose black propaganda, produced under the authority Admiral Hall, chief of British Naval Intelligence, had actively encouraged German aggressiveness. In a written defense of his actions, published in 1929, Crowley insisted that as soon as America entered the war in 1917, the U.S. Department of Justice had hired him as an agent-in-place at his *Fatherland* and *International* editorial offices.[344] In his *Confessions*, Crowley boasted of having "proved that the Lusitania was a man-of-war" in a black propaganda piece for the pro-German *The Fatherland* published after the sinking.[345]

The International and *The Fatherland* were founded by George Sylvester Viereck. Viereck was born in Germany in 1884, to a German father and a German-American mother. His father Louis was reputedly an illegitimate child of Kaiser Wilhelm I and German

actress Edwina Viereck, making George a cousin of Kaiser Wilhelm II. Wilhelm I was the son of Frederick William III, and grandson of Frederick William II, who was a member of the Golden and Rosy Cross. Another relative of the Hohenzollern family assumed legal paternity of the young Louis. In 1896, Louis Viereck emigrated to the United States, and his U.S.-born wife Laura and their twelve-year-old son George followed in 1897.

Viereck was also interested in the occult, and published a vampire novel, *The House of the Vampire* (1907), which is one of the first psychic vampire stories where a vampire feeds off more than just blood. Viereck also became famous as a poet. His *Nineveh and Other Poems* (1907) portrayed experiences of sin and salvation in sexual terms. In *The Candle and the Flame: Poems* (1912), he celebrated the three "gifts" of life: "the belly and the phallus and the grave." Consciously imitating the "romantic decadent" style of Edgar Allan Poe and Oscar Wilde, he subsequently remarked, "I worked long and hard to acquire a bad reputation."[346] Although Crowley described Viereck as capable of "awakening an intrusive repulsion in most people," Crowley liked him.[347] Crowley was quite confident of his influence over Viereck. "I worked upon the mind of Viereck to such an extent," he later boasted, "that from relatively reasonable attacks on England, he went to the most stupid extravagances, with the result that he published the most futile rubbish from my pen."[348]

In 1914, Viereck asked Samuel Untermyer to finance *The Fatherland*. Untermyer, who identified himself as a German-American, represented a number of German-American brewing companies. After the outbreak of the war, Untermyer joined other German-Americans in regarding British and French propaganda with suspicion.[349] Untermyer consulted with German investors in the United States and even attempted to broker a deal to put the *New York Sun* into the hands of German propagandists. In these efforts, Untermyer left a record of interactions with Viereck. Although the *Sun* deal fell apart, it created suspicions about Untermyer's loyalty after the United States entered the war. Insufficient evidence ultimately allowed him to avoid the accusations. Regardless, after April 1917, he enthusiastically supported the American cause. While it is unclear whether Untermyer provided monetary assistance to *The*

Fatherland, he did periodically contribute articles denouncing anti-German attitudes after 1919.[350]

Viereck also corresponded with Felix Warburg. Before 1917, Felix also established himself within the German-American community. He became a member of the Chamber of German-American Commerce, the German Society of New York, and the Germanistic Society. Following American entry into the war in April 1917, Felix and Paul Warburg joined many other German-Americans in fully supporting the U.S. war effort. As a member of the Federal Reserve Board, Paul actively promoted Liberty Bonds. In 1918, however, both his opponents in Congress and populist newspapers tried to block his re-nomination by playing up his German ethnicity. When Paul reluctantly resigned from the Federal Reserve Board, Viereck publicized the case as the latest example of anti-German hysteria.[351]

Propaganda Kabinett

Viereck maintained personal friends such as Kaiser Wilhelm II and his top general, Erich Friedrich Wilhelm Ludendorff (1865 – 1937), who would also develop a relationship with Aleister Crowley, and who first achieved fame during World War I for his central role in the German Army's victories at Liège and Tannenberg in 1914.[352] Already in the late autumn of 1914, Ludendorff, in his capacity as general Chief of Staff of the Eastern Command of the Imperial Armies, issued an appeal in the Yiddish language "to my dear Jews in Poland."[353] Theodor Herzl's associate Max Bodenheimer, who founded the Zionist Federation of Germany (ZVFD), along with several other Zionists, travelled to the Eastern Front, where they were received by Ludendorff and later also by Field-Marshal von Hindenburg. Bodenheimer wrote about the meeting that Ludendorff,

> …showed lively interest in our endeavors. He welcomed our intention to inform the Jewish population of the political situation and of the prospect of an improvement in their position in the case of the axis powers achieving victory. To him we proposed sending our trustworthy men into the occupied territory so that

understanding between the military and the Jews would be facilitated.[354]

Within a weeks of the war being declared between England and Germany, armed with Kaiser Wilhelm II's blessing, Paul's brother Max Warburg, head of the MM Warburg Bank of Hamburg, and Bernhard Dernburg, a prominent German banker, brought $175 million in treasury certificates to the US market. Jacob Schiff was open to assist but realized adequate funds required the cooperation from J.P. Morgan & Co.. However, pro-Allied Morgan declined. Disappointed with their banking mission, Max returned to Germany, but Dernburg remained in New York to supervise the German Information Bureau on Broadway and to front the Germans' secretive "Propaganda Kabinett."[355]

As recounted by Jacob Schiff's biographer, Naomi W. Cohen, Viereck, Harvard Professor Hugo Muensterburg and Semitics scholar Morris Jastrow, turned to Schiff with ideas on how to arouse American sympathy. Dernburg, who in close cooperation with Berlin's Ambassador Count Johann von Bernstorff, along with Dr. Isaac Straus, were in close contact with Schiff even while they were engaged in open propaganda efforts. Straus worked on the anti-Russian Jewish immigrant masses through a new periodical, the *American Jewish Chronicle*. Schiff secretly guarded these activities even from his friends. He was well aware of the purpose of the German mission in America, but he claimed, with respect to Straus, that he broke off connections when he learned that he was a German secret agent out to propagandize among the Jews. Overall, Schiff's correspondence shows him to have been sympathetic toward to their efforts. In 1914, Schiff wrote a friend in Munich that American public opinion "is not as much in favor of Germany as we all would wish, but with a group of friends we are doing our best to spread the truth."[356]

Dernburg, in close cooperation with von Bernstorff, assumed control of the German Information Bureau on Broadway. The Bureau fronted for a secretive *Propaganda Kabinett* that counted Viereck, as well as the highly-respected German-Jewish-American academic Hugo Münsterberg (1863 – 1916), and horror fiction writer and

dedicated student of Nietzsche, Hanns Heinz Ewers (1871 – 1943), among its members and resources, who were all intimately acquainted with Crowley.[357] Correspondence between Ewers and Otto Kahn showed Kahn to have been one of Ewers' longtime backers.[358] This was despite the fact that Ewers was also an associate of Ariosophists Guido von List and Lanz von Liebenfels.[359]

Students of the occult are also attracted to his works, due to his longtime friendship and correspondence with Aleister Crowley. Ewers was a dedicated student of Nietzche and a follower of the eugenics movement.[360] Ewers also travelled widely to the East, and developed a fascination with Indo-Aryan esotericism.[361] Ewers wrote numerous short stories, largely concerned with "pornography, blood sport, torture and execution."[362] In 1913, Ewers wrote the screenplay for *The Student of Prague*, silent horror considered to be the first German art film.[363] Being loosely based on a short story by Edgar Allan Poe, and *Faust*, the film is about a man who sells his soul to the devil.

Ewers is now known mainly for his works of horror, particularly his trilogy of novels about the adventures of Frank Braun, a character modelled on himself. Ewers' first book, *The Sorcerer's Apprentice*, concerns Braun's attempts to manipulate a small cult of Evangelical Christians in a small Italian mountain village for his own financial gain, and the horrific results which ensue. Braun returned in 1911 in *Alraune*, in which he collaborates in creating a female homunculus or android by impregnating a prostitute in a lab with the semen from an executed murderer. The story was based on a Medieval superstition that the humanoid-shaped Mandrake root was produced by the semen of hanged men under the gallows. Alchemists claimed that hanged men ejaculated after their necks were broken and that the earth absorbed their final "strengths." The root itself was used in love philtres and potions while its fruit was supposed to facilitate pregnancy. Witches who "made love" to the Mandrake root were said to produce offspring that had no feelings of real love and had no soul.[364] In the 1921 *Vampyr*, Braun where he is transformed into such as a blood-drinking creature.

The basic aim of the *Kabinett* was to counter Allied propaganda and champion Germany's cause from within the United States, with a focus of keeping the U.S. out of the war. Münsterberg, was the man Crowley ultimately identified as "the mastermind with whom [he] was to work, the secret director of German propaganda."[365] Münsterberg was born into a merchant family in Danzig (now Gdansk, Poland), then a port city in West Prussia. Even if he was later known for his German nationalism, Münsterberg's family was actually Jewish.[366] Münsterberg was one of the pioneers in applied psychology. He was a student and research assistant of the University of Leipzig of Wilhelm Wundt (1832 – 1920), who is widely regarded as the "father of experimental psychology."[367] In 1889, he met William James, who eventually invited him to Harvard for a three-year term as a chair of the psychology lab. As Crowley indicated, Münsterberg was "someone who had made a special study for years of the psychology of Americans," a man of "ripe, balanced wisdom," who as a teacher at Harvard had "acquired the habit of forming and directing minds."[368]

Ewers, Viereck and Münsterberg were all members of the Schlaraffia, a German-speaking secret society with numerous lodges in the U.S., which British and American intelligence identified as a "Secret German Propaganda Society."[369] Founded in Prague in 1859, Schlaraffia is a "humoristic" order whose members poke fun at nobility, even inducting themselves into knighthood. Members, or "knights," dress up in robes and silk helmets and meet in halls filled with medieval paraphernalia. Addressing one another with humorous titles, the members carry on all conversation in German. Gustav Mahler and Franz Lehar were members of the organization.[370] Schlaraffia shared membership with more esoteric groups such as Sat B'hai, one of the constituent orders of the OTO, and the Royal Order of Sikha. According to a British intelligence report, Ewers was one of its key "directors" both in Germany and the U.S.[371]

Untermyer also met with Heinrich Albert, Privy Councilor of the German Government, who served as *Handelsattaché* (commercial attaché) at the German embassy at Washington DC, later in charge of administering the property of enemy aliens in Germany.[372] Albert

established himself in the New York offices of the Hamburg America Line, a transatlantic shipping enterprise based in Hamburg, Germany. Albert used the two military attachés of the German embassy in Washington, Franz von Papen (1879 – 1969), future chancellor of Germany under Hitler, and the naval attaché Karl Boy-Ed (1872 – 1930). By the beginning of World War I, Boy-Ed and von Papen had built up a secret service espionage and sabotage network, operating in the US, Canada and Mexico, under cover of their diplomatic positions. Their network also included the former German diplomat and general representative of the Hamburg-America Line Carl Gottlieb Bünz (1843 – 1918), the consul Franz Bopp (1862 – 1929), and the employee of the German embassy Franz von Rintelen (1878 – 1949), the news officer Horst von der Goltz (b. 1884), the assistant of the military attaché Wolf Walter von Igel (1888 – 1970), the representative of the Krupp company in the US Hans Tauscher (1867 – 1941). They organized arms and material purchases through camouflaged companies and the establishment of regional news offices, collected information important to the war, committed passport and visa violations, violated US customs and foreign exchange laws with the aim of harming Britain's German enemy.[373]

In 1915, two years before America entered the war, and about the time he encouraged Crowley to take over as editor of *The Fatherland*, Viereck became implicated in a $40,000,000 plot with Albert to sabotage American factories. Viereck was with Albert shortly before the latter's briefcase was stolen from a New York City elevated car by an American secret service agent in 1915. The briefcase held "a gigantic plan for the military occupation of the United States." German soldiers were to land in New Jersey and in Mexico, directed by the German Navy. Albert's chief accomplice was Capt. Franz von Papen, the German military attaché who afterwards would become Vice Chancellor under Hitler.[374] The public exposure of this plot, which was followed by a few weeks the sinking of the Lusitania, brought an end to Viereck's activities. The *Times* alleged that Viereck had known about German plans to sink the Lusitania. However, Viereck was never sent to jail for his role in the plot. After America entered the war, Viereck changed the title of *The Fatherland*

to *Viereck's* and then later to *American Monthly* and altered its tone to show loyalty to the American cause.[375]

Ewers had a close working relationship with von Bernstorff, and at times claimed him as a relative. The American authorities monitored Ewers throughout 1917 and early 1918 but held back, likely at the suggestion of the British. The Americans consulted Norman Thwaites, Wiseman's right-hand man, who explained that Ewers had been on "the British Black List for some time," but did not press for his arrest. Ewers was finally arrested in 1918, and his apartment was ransacked. The American officers' subsequent report mentions two letters found among his papers. One, dated August 16, 1917, from Otto Kahn, pertaining to financing of Ewers' plays, and revealed Kahn to have been one of his longtime supporters. The other letter was from Crowley. Crowley actively courted Ewers by asking him to translate his Gnostic Mass, the OTO's "central ritual," a job that finally fell to OTO founder Theodor Reuss. The same address as Crowley's apartment was the New York bureau of *The Continental Times*, which the German Foreign Office appropriated as a propaganda tool in 1914. Theodor Reuss even listed the paper's New York office as the American address for his *Oriflamme*, the "official" publication of the OTO. Reuss also had *Continental Times* reprint some of Crowley's pieces from *Fatherland* and *The International*. Ewers, posing as a journalist, provided material to the paper.[376]

According to Crowley's "Affidavit" prepared specifically to explain past activities to the US Department of Justice and uninformed Allied authorities in 1917, it was Otto Kahn who personally advised him how to approach British intelligence in New York. Crowley and Kahn also continued their association after the war. In 1923, when journalist Frank Harris and Crowley attempted purchase of the *Paris Telegram* newspaper, "my friend Otto Kahn" was willing to advance the funds for the deal. And, when Crowley was attacked by the British tabloids, his devotee Norman Mudd wrote to Kahn in 1924 asking for written confirmation of Crowley's defense of his activities for the Americans, Kahn complied.[377]

Warburg Institute

Paul and Max's brother Abraham "Aby" Moritz Warburg would found the Warburg Institute in London, which would come to house one of the largest collections of the Golden Dawn and Aleister Crowley's writings in the world—the "Gerald York Collection." Based originally in Hamburg, Germany, in 1933 the Warburg Institute was moved to London, where it became incorporated into the University of London in 1944. It is devoted to academic investigations of the influence classical antiquity on Western civilization. Scholars associated with the Warburg Institute include Ernst Cassirer, Rudolf Wittkower, Otto Kurz, Henri Frankfort, Arnaldo Momigliano, Ernst Gombrich, Erwin Panofsky, Edgar Wind, D.P. Walker, Michael Baxandall, Anthony Grafton, Elizabeth McGrath and Dame Frances Yates, the famed scholar of Rosicrucianism.

5. Black Gold

Balfour Declaration

When Kaiser Wilhelm II asked Theodor Herzl what he wished him to ask of the Ottoman Sultan Abdul Hamid II, Herzl answered “A Chartered Company–under German protection,” to be modelled on the African country of Rhodesia, established by his idol Cecil Rhodes, the founder of the Round Table.[378] When Theodor Herzl’s attempts to gain the support for a German protectorate in Palestine from Kaiser Wilhelm II failed, he turned to Great Britain in 1900, thereby creating the pro-British faction that was soon to be led by Chaim Weizmann, and result of the Balfour Declaration. In 1900, Herzl declared at the Fourth Zionist Congress, held in London, “England the mighty, England the free, will understand us and understand our aspirations. With England as starting point we could be certain that the Zionist idea will grow mightier and rise higher than ever before.”[379] On January 11, 1902, Herzl wrote to Rhodes:

> You are being invited to help make history… it doesn’t involve Africa, but a piece of Asia Minor, not Englishmen but Jews… How, then, do I happen to turn to you since this is an out-of-the-way matter for you? How indeed? Because it is something colonial… [Y]ou, Mr. Rhodes, are a visionary politician or a practical visionary… I want you to… put the stamp of your authority on the Zionist plan and to make the following declaration to a few people who swear by you: I, Rhodes have examined this plan and found it correct and practicable. It is a plan full of culture, excellent for the group of people for whom it is directly designed, and quite good for England, for Greater Britain…[380]

However, Herzl’s plan came to naught when it was rejected by the Sultan, the Round Table embarked on a plan to use British imperialisms during War World I to appropriate the Holy Land for

Zionist settlement, collimating the Balfour Declaration of 1917, written to Baron Walter Rothschild. One of the primary aims of World War One was for the destruction of the Ottoman Empire to free the land of Palestine for a return of the Jews, according to the long-standing messianic aspirations of Zionism. From the *Manchester Guardian*, in November 1915, members of the Round Table secret society asserted that "the whole future of the British Empire as a Sea Empire" depended upon Palestine becoming a buffer state inhabited "by an intensely patriotic race." Britain had until the mid 1870s been traditionally pro-Ottoman because it saw in the Empire an important bulwark against Russia's growing power. Additionally, Britain's economic interests in Turkey were very significant. In 1875, Britain supplied one third of Turkey's imports and much of Turkish banking was in British hands. However, Britain was about to see its preeminent role as Turkey's ally challenged and eventually supplanted by Germany, as European powers tried to uphold the Ottoman Empire in the hopes of stemming the spread of Russian control of the Balkans.

Britain's hegemony was being increasingly threatened by the Germans. Strategic moves to offset Germany's growing power included the *Entente Cordiale* of April 1904, by which France recognized British control over Egypt, while Britain reciprocated with regards to France in Morocco. Britain and its former rival Russia also agreed to the Anglo-Russian Entente, which involved a partition of Iran in exchange for Afghanistan and the surrender of Tibet. Thus, remarked David Fromkin, in *A Peace to End All Peace: The Fall of the Ottoman Empire and the Creation of the Modern Middle East*, 'The Great Game had seemingly been brought to an end."[381] Or so it seemed…

Britain was particularly concerned about preventing a possible alliance between Russia and Germany, following the prescriptions of Halford Mackinder (1861 – 1947). In 1904, Mackinder gave a paper on "The Geographical Pivot of History" at the Royal Geographical Society, in which he formulated the Heartland Theory. Developing on the politics of the Great Game, to Mackinder, domination of the world was dependent on control of Eurasia, which in turn was dependent on control of Central Asia, which Mackinder referred to as the "World

Pivot." Mackinder, therefore, warned British strategists about preventing Eurasian unification:

> The oversetting of the balance of power in favor of the pivot state, resulting in its expansion over the marginal lands of Euro-Asia, would permit of the use of vast continental resources for fleet-building, and the empire of the world would then be in sight. This might happen if Germany were to ally herself with Russia. The threat of such an event should, therefore, throw France into alliance with the over-sea powers, and France, Italy, Egypt, India and Korea would become so many bridgeheads where the outside navies would support armies to compel the pivot allies to deploy land forces and prevent them from concentrating their whole strength on fleets.[382]

Therefore, Britain—often derided as "Perfidious Albion"—deployed all her cunning, through backroom dealings, deceptions and sabotage, to bring about World War I, all the while putting forward the image of doing everything in its power to maintain peace. Germany in the 1880s became increasingly interested in the riches of the Middle East, particularly oil. Likewise, the importance of guaranteeing a supply of oil for Britain's navy was central, as oil had not yet been discovered in its Arab possessions in the Gulf. As outlined in "The Rothschilds, Winston Churchill and the Final Solution," by Clifford Shack, no issue would affect Britain's foreign policy prior to World War I more than the crucial debate about whether or not the Royal Navy should be converted from coal propulsion to oil. Oil was not only superior to coal, but the French branch of the Rothschilds were, together with the Rockefellers, the Rothschilds' agents in the US, and supreme rulers of the oil business, having entered into a world cartel with Standard Oil.

However, in order to provide the pretext to legitimize Britain's increased spending for naval construction, the Rothschilds fabricated the threat of Germany's naval build-up in the late nineteenth century.[383] Lord Nathaniel "Natty" Mayer Rothschild, the founder of the Round Table, who became head of NM Rothschild & Sons after his father's death in 1879, was a keen proponent of increases in the

strength of the Royal Navy. Nathaniel's brother, Leopold de Rothschild (1845 – 1917) administered Cecil Rhodes' estate after his death in 1902 and helped to set up the Rhodes Scholarship scheme at Oxford University. Winston Churchill, became a close friend of Leopold's son Lionel de Rothschild (1882 – 1942), who as the eldest son and heir took over N M Rothschild & Sons. As First Lord of the Admiralty, Churchill vowed to do everything he could to ensure that the Royal Navy, the symbol of Britain's imperial power, was ready to meet the German "challenge" on the high seas. According to Daniel Yergin's Pulitzer Prize winning book, *The Prize: The Epic Quest for Oil, Money and Power*:

> One of the most important and contentious questions he faced was seemingly technical in nature, but would in fact have vast implications for the twentieth century. The issue was whether to convert the British Navy to oil for its power source, in place of coal, which was the traditional fuel. Many thought that such a conversion was pure folly, for it meant that the Navy could no longer rely on safe, secure Welsh coal, but rather would have to depend on distant and insecure oil supplies from Persia, as Iran was then known.[384]

On June 17, 1914, Churchill introduced a bill proposing that the British government invest in an oil company, after which it acquired 51 percent of Standard Oil affiliate, Anglo-Persian, financed in part by the Rothschilds bank. The company grew rapidly, first into Anglo-Iranian, and then finally into British Petroleum, or BP. However, since Germany's move eastward was restricted by Britain's control of important sea lanes, it struck a deal with the Ottoman Empire to build a railway from Berlin to Baghdad. The Round Table was especially alarmed about the agreement, as it would provide direct German access to the Middle East oil, bypassing the Suez Canal controlled by the British. The last northern link of the railway was in Serbia.

The activities of the Round Table leading up to and during World War I, were propagandized by British newspaper magnate, Alfred Harmsworth (1865 – 1922), owner of the *Daily Mail*, the *Daily Mirror* and *The Times*. By 1914, Harmsworth controlled 40 per cent of the

morning newspaper circulation in Britain, 45 per cent of the evening and 15 per cent of the Sunday circulation.[385] Harmsworth, who idolized Cecil Rhodes, was a passionate supporter of the British Empire.[386] Harmsworth intended to use his newspaper and the rest of his publications to "strum the Imperial harp." According to Harry J. Greenwall, the author of *Northcliffe: Napoleon of Fleet Street* (1957), Harmsworth "with the *Daily Mail* unleashed a tremendous force of potential mass thought-control" as it became the "trumpet… of British Imperialism."[387]

Harmsworth's editorship of the *Daily Mail* in the years just preceding the World War I, when the newspaper displayed "a virulent anti-German sentiment," caused *The Star* to declare, "Next to the Kaiser, Lord Northcliffe has done more than any living man to bring about the war."[388] His newspapers' reporting of the Shell Crisis of 1915 helped end the Liberal government of Prime Minister H. H. Asquith and helped to bring about Round Tabler Lloyd George's appointment as prime minister during 1916. Lloyd George offered Lord Northcliffe a job in his cabinet, but Northcliffe refused and was appointed director for propaganda.[389] Such was Northcliffe's influence on anti-German propaganda during the First World War that a German warship was sent to shell his house, Elmwood, in Broadstairs, in an attempt to assassinate him.[390] In 1918, was named as Viscount Northcliffe, of St Peter's in the County of Kent, for his service as the director of the British war mission in the United States.[391] Round Tabler Arthur Balfour, the leader of the party in the House of Commons, sent a private letter to Harmsworth. "Though it is impossible for me, for obvious reasons, to appear among the list of those who publish congratulatory comments in the columns of the *Daily Mail* perhaps you will allow me privately to express my appreciation of your new undertaking."[392]

Lloyd George brought in a War Cabinet that included only four other members: Andrew Bonar Law and Arthur Henderson, and Garter knights George Curzon and Alfred Milner. Prior to founding the Round Table, Alfred Milner had been a member of the Coefficients, set up in 1902 by the Fabian Society founders Sidney and Beatrice Webb. Members included Halford Mackinder, Bertrand

Russell and H.G. Wells. The British military was represented by Leo Amery, an original member of Milner's Kindergarten, who as a parliamentary under-secretary in Lloyd George's national government. Amery, who was Hungarian Jewish descent, was also an active Freemason.[393] Amery was also a member of the "X Committee," a secret organization set up to keep Milner as the de facto member of the inner-circle of decision-makers, when he became Secretary of War during World War II. The committee, who met regularly to decide war policy, maintained contact with the British War Cabinet and included Lloyd George, Henry Wilson and Amery as secretary.[394]

Immediately following Britain's declaration of war against the Ottoman Empire in November 1914, the War Cabinet began to consider the future of Palestine, then under the control of the Ottoman Empire. One month later, Chaim Weizmann, who was to become the President of the World Zionist Organization and later the first President of Israel, met with Herbert Samuel, Zionist member of British Prime Minister H.H. Asquith's cabinet, and they discussed the settlement of Palestine and "that perhaps the Temple may be rebuilt, as a symbol of Jewish unity, of course, in a modernised form."[395] In January 1915, Samuel circulated a memorandum, *The Future of Palestine*, to his cabinet colleagues, suggesting that Britain should conquer Palestine in order to protect the Suez Canal against foreign powers, and for Palestine to become a home for the Jewish people. [396]

Amery helped draft the Balfour Declaration, an idea proposed by Milner. Present at the first official meeting of the London Zionist Political Committee were Lord Rothschild, James de Rothschild, the son of Edmund de Rothschild of Paris, former owner of Rothschild colonies in Palestine, and Mark Sykes. There, were discussed in detail the future mandates of Palestine, Armenia, Mesopotamia, and Arabia, then still forming parts of the Ottoman Empire whose final collapse was soon expected. It was Sykes' idea that the Zionists draft a declaration that would be sent to Lord Rothschild, who would then recommend it Balfour, who in turn would reply to Rothschild on behalf of the British Government.[397]

The letter was written in 1917 by Chaim Weizmann, later President of the World Zionist Organization and first President of Israel, announcing support for the establishment of a “national home for the Jewish people” in Palestine. Milner was also a chief author of the declaration, although it was issued in the name of Arthur Balfour.[398] The letter was presented to Walter Rothschild, 2nd Baron Rothschild (1868 – 1937), the eldest son of Nathaniel Mayer Rothschild, who founded the Round Table. An active Zionist and close friend of Weizmann, Rothschild helped to draft the declaration, along with the help of Louis Brandeis, Felix Frankfurter and Rabbi Stephen Wise, all leading Zionists and known Sabbateans.[399]

Universalism

The British sought to free Palestine from Ottoman control by instigating the Arab Revolt, achieved by pitting the Arabs of the Arabian Peninsula against their Turkish brothers in Islam. However, as it is forbidden in Islam for Muslim to fight other Muslims, the British exploited their Masonic connections in the Muslim world—primarily Jamal ud Din al Afghani, one of H.P. Blavatsky’s “Ascended Masters,” from the so-called Brotherhood of Luxor, and also Hajji Sharif, Saint-Yves d’Alveydre’s source for the political doctrine of synarchism—to create the subservice sect of Salafism, who denounced their Ottoman brethren as “apostates,” and which subsequently became the primary source of “Islamic” terrorism in the twentieth century.

That relationship was facilitated by an occult philosophy known as “perrenialism,” advocated by Papus’ leading pupil, Réne Guénon (1886 – 1951). Guénon was initiated into Martinism and Antient and Primitive Rite of Memphis-Mizraim in 1907, and was also entrusted with the insignia and documents of the Kabbalistic Order of the Rose-Croix (OKR+C). From Charles Bartlet (a.k.a. Albert Faucheux), a member of the OKR+C, Guénon received numerous documents, including unpublished documents from Saint-Yves d’Alveydre and from H.B.of L.[400] After the sudden death of Stanislas de Guaita in 1897, Papus succeeded him as Grand Master of the order, and he was the “Délége General” of the order until his death in 1916.[401]

Guénon was the founder of the occult school known as Traditionalism, which advanced the notion that a mystic could pick any outward traditional religion, as they all shared the same esoteric source. Guénon chose Islam, seeing in Sufism a reflection of the *Perennial Philosophy*. Guénon's particular approach—which would later influence Freemasonry—was reflected in the universalism of Ibn Arabi, an interest he shared with the Shadhilli Sufi order he joined, which included Abdul Qadir al Jazairi and the circle of Theosophical agents.

Guénon's Traditionalism was developed from the notion, shared with the fascists, of the belief in the decadence of the modern world. Through the influence of Papus, insisted on the idea, already formulated before him by Joseph de Maistre and Fabre d'Olivet, of a primordial Tradition. By tradition, Guénon meant the *Perennial Philosophy*. This notion was the same as the *Prisca Theologia*, or "Ancient Wisdom," of Renaissance philosopher Marisilio Ficino. In reality it was the Jewish Kabbalah, which Ficino considered to be a pure tradition imparted to the wise men of antiquity, and the key to establishing a universal religion that could reconcile Christian belief with ancient philosophy. It was also known to Blavatsky as "Ancient Wisdom" or "Wisdom-Religion."

Papus' membership in the Theosophical Society was an important source of Martinist Order's Perennialism, and therefore of Traditionalist Perennialism, which proclaimed "that truth is One, and that no school, no religion can claim it for itself alone… In every religion can be found manifestations of the single truth."[402] Papus believed that the Perennial Philosophy had been transmitted by Hermes from Ancient Egyptian sources, and they saw in this transmission the source of initiation. To Guénon, the *Perennial Philosophy* was the basis of a single esoteric tradition, which was as the secret source of all major exoteric traditions.

Reflecting the synarchist ideas of Saint-Yves, Guénon thought that the problem with modern society was that it was not ordered according to natural hierarchy, so that castes were assigned to their improper functions. To Guénon, democracy was an "inversion" because the lowest class, the Sudras, dominated over the priestly class, the Brahmins. Guénon believed that the West could be saved

only through the revival of a spiritual elite, a kind of modern-day Rosicrucian Brotherhood, who understood the need for a return to a primordial Tradition, and would act as a governing secret society. “The true elite,” says Guénon in *The Crisis in the Modern World*, “would not have to intervene directly in these spheres [social and political], or take part in outward action; it would direct everything by an influence of which people were unaware, and which, the less visible it was, the more powerful it would be.”

Wahhabism

A little-known projects was the attempt to free territories from Ottoman control through the British creation of the first and foremost of the modern Revivalist sects of Islam, the Wahhabis of Saudi Arabia, who continue to be the dominant interpretation of the religion in that country to this day. The purpose of the creation of the Wahhabi sect was to serve imperialist designs of the British, by undermining the Ottoman Empire from within. The plan was to rile the Arabs of the Hijaz, what came to be known as Saudi Arabia, against the tremendous empire of the Muslim Turks. The means of doing so was to create a “reform” movement that attacked the basic principles of Islam by calling for a re-opening of the Doors of Ijtihad. The precedent resorted to as the dubious approach to *Ijtihad* employed by Ibn Taymiyyah, a leading though controversial exponent of the Hanbali Madhhab, also adhered to by the Arabs of the Hijaz. As Joseph Schacht explained:

> From the eighth/fourteenth century onwards the Hanbali school declined and seemed on the verge of extinction, when the puritanical movement of the Wahhabis of the twelfth/eighteenth century and especially the Wahhabi revival in the present century, gave it a new lease of life. The religious founder of this movement, Muhammad ibn Adb al Wahhab (d. 1201/1787), was influenced by the works of Ibn Taymiyyah. Whereas the Hanbali school had always been regarded by orthodox Islam as one of the legitimate schools of law, the intolerant attitude of the earlier Wahhabis towards their fellow

> Muslims caused them for a long time to be suspected as heretics, and they have come to be generally considered orthodox only since their political successes in the present generation.[403]

British collusion in Wahhab's mission is detailed in a work that appeared in the 1970s entitled *Memoirs of Mr. Hempher*. The work has been dismissed by critics as a hoax, but already in 1888, Ayyub Sabri Pasha, a well-known Ottoman writer and Turkish naval admiral who served the Ottoman army in the Arabian Peninsula, recounted Abdul Wahhab's association and plotting with a British spy named Hempher, who "inspired in him the tricks and lies that he had learned from the British Ministry of the Commonwealth."[404] Whatever the case may be, the absurdity of Abdul Wahhab's claims and the direction and ramifications of his pronouncements point to the fact that he was, in one way or another, in the service of British colonialism. Most importantly, despite their fervent disavowals, the mission of the Wahhabis only managed to survive against adversity from other Muslims through British support.

Eventually, as related in the *Hempher Memoirs*, the British Ministry managed to acquire for Wahhab the support of Mohammad Ibn Saud, the Amir of Diriyah. The U.S. Department of Defense released a translation of an Iraqi intelligence document in September 2002, titled "The Emergence of Wahhabism and its Historical Roots," which indicates that Abdul Wahhab, the founder of Wahhabism, and his sponsor ibn Saud, who created the Saudi dynasty that now rules Saudi Arabia, were reported by several sources as being secretly of Jewish origin.[405] The Iraqi intelligence documents also resort to the *Hempher Memoirs*, and, citing numerous Arabic sources, connect Wahhab and Ibn Saud with the Dönmeh of Turkey. Mohammed ibn Abdul Wahhab, wrote Dr. Mustafa Turan in *The Dönmeh Jews*, was a descendant of a family of Dönmeh.[406] Turan maintains that Abdul Wahhab's grandfather, Sulayman was actually Shulman, having belonged to the Jewish community of Bursa in Turkey. From there he settled in Damascus where he feigned Islam but was apparently expelled for practicing sorcery. He then fled to Egypt, where he again faced condemnation and so made his way to the Hijaz, in the

western portion of the Arabian Peninsula, where he got married and fathered Abdul Wahhab's father. The same is claimed in *The Dönmeh Jews and the Origin of the Saudi Wahabis*, by Rifat Salim Kabar.[407]

The Aniza tribe—to which the Saudis as well as the ruling Sabah family of Kuwait belong—originally issued from Khaybar in Arabia, which was initially inhabited by Jews before Islam. A report of the Saudi family also being of Jewish ancestry was published by Mohammad Sakher, who, it is claimed, was ordered killed by the Saudi regime for his revelations. *The Wahabi Movement/The Truth and Roots*, by Abdul Wahhab Ibrahim al-Shammari, relates a similar account to Sakher's according to which Ibn Saud is apparently descended from Mordechai bin Ibrahim bin Mushi, a Jewish merchant from Basra. Apparently, when this Mordechai was approached by members from the Arabian tribe of Aniza, he then claimed to be one of them and traveled with them to Najd where his name became Markhan bin Ibrahim bin Musa.[408]

The British thus sought to exacerbate the Ottoman Empire's growing weaknesses. The typical strategy was that of Divide and Conquer. Much of the Ottoman Empire consisted of numerous ethnicities, united in their allegiance to Islam and to the Caliphate as its guardian. By dividing the Ottoman territories into numerous independent and competing states, separated mainly along ethnic lines, they could be more easily challenged. The goal of the British was to weaken the Ottoman Empire by pitting Muslim against Muslim, in this case, Arab against Turk.

However, in Islam, Muslims fighting Muslims is of course considered an enormity. Therefore, the only way to convince the Arab Muslims to fight their fellow Muslims was to suggest that they were not Muslims after all, that they had apostatized and become "unbelievers." What makes Abdul Wahhab's mission so suspicious, then, is that his teachings provided precisely this pretext. Instead of addressing where true reforms were needed in the Ottoman Empire, he instead chose to fixate on a far more trivial issue, where he found the means to propose the absurdity that the Ottoman Turks were not true Muslims. Ultimately, he chose to combat the Empire from without rather than assisting it from within. In particular, despite the

more critical issues facing the Ottoman Empire, Wahhab chose to address certain Sufi practices which he characterized as *Shirk*, or polytheism, and therefore amounting to *Kufr*, or apostasy. His interpretation then suggested that any at fault should be fought and killed, contrary to the basic tenet of Islam, which prescribed *Naseeha*, or "sincere advice."

Adbul Wahhab nevertheless declared "*Jihad*" against the *Ummah*, that is, against all except those who followed his prescriptions for "purifying" his version of monotheism (*Tawhid*). The unusual nature of Wahhab's declaration is remarked upon by David Commins, in *The Wahhabi Mission and Saudi Arabia*:

> Since early Islamic history, Muslims have differed on the essential point of what constitutes correct belief, but at most times, such differences did not result in military conflict or the adoption of coercive measures as in an inquisition.[409]

From then on, the Wahhabi movement was characterized by maliciousness towards the Muslims, despite the encroachments the "infidel" British were making in the region. Motivated by a concern for their Indian enterprise, in 1755 Britain made an initial but unsuccessful attempt to pry Kuwait from the Ottomans. Ten years later, Mohammed Ibn Saud died and his son Abul Aziz became ruler of Dariyah. During the following two decades, the Wahhabis extended their sphere of influence, paralleling infiltration by the British. Britain again moved against Kuwait in 1775, seeking protection for their mail service through the territory, and attempted unsuccessfully again to seize it, when they were defeated by the Ottomans.

Nevertheless, the following year, Abdul Wahhab declared himself leader of the Muslims of the world, in direct opposition to the authority of the Sultan in Istanbul, reinforced by a *Fatwa* ordering "Jihad" against the Ottoman Empire. And, significantly, in 1788, Abdul Aziz ibn Saud was joined by British forces in occupying Kuwait. In 1792, Abdul Wahhab died, and Abdul Aziz assumed the leadership of the Wahhabi movement, and extended raids over the next three years into the city of Medina, and the regions of Syria and

Iraq. In 1801, the Wahhabis attacked the Shiah holy city of Karbala, in Iraq, slaughtering thousands of its citizens. They ruined and looted the tomb of Husayn, the grandson of the Prophet Mohammed. As a result, it seems that Abdul Aziz was murdered in 1803, most likely by a Shiah avenger. His son Saud ibn Abdul Aziz then succeeded him. After sacking Karbala, the Wahhabis moved against Mecca. The Ottoman governor of Mecca failed to negotiate a peace, and retreated into the fortress in the city of Ta'if, where he was pursued by some 10,000 Wahhabis.

In the taking of Ta'if, the Wahhabis then set about destroying all the holy tombs and burial grounds, followed by the mosques and Islamic madrassas. It is even said that the leather and gilt bindings of the Islamic holy books they had destroyed were used by them to make sandals. Al Zahawi, an Islamic historian of the time, recounted:

> They killed everyone in sight, slaughtering both child and adult, the ruler and the ruled, the lowly and the well-born. They began with a suckling child nursing at his mother's breast and moved on to a group studying *Koran*, slaying them, down to the last man. And when they wiped out the people in the houses, they went out into the streets, the shops, and the mosques, killing whoever happened to be there. They killed even men bowed in prayer until they had exterminated every Muslim who dwelt in Ta'if and only a remnant, some twenty or more, remained.
>
> These were holed up in *Bait al Fitni* with ammunition, inaccessible to the Wahhabis' approach. There was another group at *Bait al Far* numbering 270, who fought them that day, then a second and third day, until the Wahhabis sent them a guarantee of clemency; only they tendered this proposal as a trick. For when the Wahhabis entered, they seized their weapons and slew them to a man. They induced others to surrender with a guarantee of mercy and took them to the valley of Waj where they abandoned them in the cold and snow, barefoot, naked and exposed in shame with their women, accustomed to the privacy afforded them by common decency

and religious morality. They then plundered their possessions, wealth of any kind, household furnishings, and cash.

They cast books into the streets, alleys, and byways to be blown to and fro by the wind, among which could be found copies of *Koran*, volumes of *Bukhari*, *Muslim*, other canonical collections of Hadith and books of Islamic jurisprudence, all mounting to the thousands. These books remained there for several days, trampled upon by the Wahhabis. None among them made the slightest attempt to remove even one page of *Koran* from underfoot to preserve it from the ignominy of this display of disrespect. Then, they razed the houses, and made what was once a town a barren waste.[410]

Next, the Wahhabis entered the holy city of Mecca. Ghalib, the Sharif of the city, repelled them, but Wahhabi raids then turned against Medina. Saud ibn Abdul Aziz addressed the people saying, “there is no other way for you than to submit. I will make you cry out and vanish as I did the people of Ta’if.” In Medina, they looted the Prophet’s treasure, including books, works of art, and other priceless relics that had been collected over a thousand years. Finally, while in control of these two holy cities, they imposed their version of Islam, barred pilgrims from performing the Hajj, covered up the Kabbah with a rough black fabric, and set about the demolition of shrines and graveyards.

Neo-Caliphate

Afghani’s British handler was the poet and writer Wilfred Scawen Blunt (1840 – 1922), a close friend of Lord Randolph Churchill and his son Winston. Blunt married Lady Anne, a grand-daughter of poet Lord Byron. Wilfred and Lady Anne’s daughter, Judith Blunt-Lytton, married Neville Bulwer-Lytton, grandson to Edward Bulwer-Lytton, and son of the Earl of Lytton, a friend of Saint-Yves d’Alveydre. Blunt married Lady Anne was also friends with Jane Digby and Sir Richard Burton (1821 – 1890), the famous British explorer, spy and fellow Freemason, who had been made consul in Damascus in 1869. Recent research by Marc Demarest indicates that he had been

introduced to occult studies in England in the 1840s as a member of the so-called Orphic Brotherhood led by Edward Bulwer-Lytton.

Burton is best-known for traveling in disguise to Mecca, a translation of *One Thousand and One Nights*, bringing the *Kama Sutra* to publication in English, and journeying with John Hanning Speke as the first Europeans to visit the Great Lakes of Africa in search of the source of the Nile. Ouida reported in 1906 that "Men at the FO [Foreign Office] …used to hint dark horrors about Burton, and certainly justly or unjustly he was disliked, feared and suspected… not for what he had done, but for what he was believed capable of doing."[411] In 1878, Burton joined the British Theosophical Society. Burton also referred to Blavatsky as a "dear friend." The friendship would have begun either when both were in the Arab world in in the 1850s, or around 1890 when Burton was consul in Damascus.

Digby, or Lady Ellenborough (1807-1881), was an English aristocrat who lived a scandalous life of romantic adventures, having had four husbands and many lovers, including King Ludwig I of Bavaria, his son King Otto of Greece, statesman Felix Schwarzenberg, and an Albanian brigand general. She died in Damascus, Syria as the wife of Arab Sheikh Medjuel al Mezrab, who was twenty years younger than her, and who belonged to the Aniza tribe of Syria. Like Burton, Digby was also acquainted with Blavatsky, as well as with Lydia Pashkov, who along with her partner James Sanua, was friends with Jamal Afghani.[412] Blunt and Lady Anne in 1878-79 visited the Wahhabi stronghold in the Arab Peninsula, recorded in their book *A Pilgrimage to Nejd*, where they first met Digby and el Mezrab. Blunt had supposedly become a convert to Islam under the influence of Afghani, and shared his hopes of establishing an Arab Caliphate based in Mecca to replace the Ottoman Sultan in Istanbul.

All of them were close with Abdul Qadir al Jazairi (1808 – 1883), an Algerian Islamic scholar, Sufi and military leader. Abdul Qadir led a struggle against the French invasion of Algeria in the mid-nineteenth century, for which he is seen by some Algerians as their national hero. The French government bestowed on him the Grand Cross of the *Légion d'honneur*, and he received the "magnificent star" from the Freemasons of France. He was also honored by

Abraham Lincoln for this gesture with several guns that are now on display in the Algiers museum. The town of Elkaker in Iowa was named after him. In 1864, the Lodge “Henry IV” extended an invitation to him to join Freemasonry, which he accepted, being initiated at the Lodge of the Pyramids in Alexandria, Egypt.[413]

K. Paul Johnson in the *Masters Revealed*, lists Abdul Qadir as a likely influence on Blavatsky, who seems to have referred to him in a letter in which she wrote, “I have lived with the whirling Dervishes, with the Druses of Mt. Lebanon, with the Bedouin Arabs and the Marabouts of Damascus.”[414] *Marabout* is a North African term for a Sufi saint, and Abdul Qadir was regarded as the preeminent Sufi sheikh of Damascus, being the head of the Qadiriyyah Sufis. Blunt had supposedly become a convert to Islam under the influence of Afghani, and shared his hopes of establishing an Arab Caliphate based in Mecca to replace the Ottoman Sultan in Istanbul.

When Blunt visited Abdul Qadir in 1881, he decided that he was the most promising candidate for “Caliphate,” an opinion shared by Afghani and his disciple, Mohammed Abduh (1849 – 1905).[415] As the chief Mason of his country, Abduh did much to spread interest in Freemasonry in the Arab World. In *How We Defended Orabi*, A.M. Broadbent declared that, “Sheikh Abdu was no dangerous fanatic or religious enthusiast, for he belonged to the broadest school of Moslem thought, held a political creed akin to pure republicanism, and was a zealous Master of a Masonic Lodge.”[416] Tellingly, Afghani and Abduh would refer to themselves and their fellow Egyptian Masons as “*ikhwan al saffa wa khullan al wafa,*” in deliberate reference to the full name of original Brethren of Sincerity, who derived from Ismaili influences.[417]

Geoffrey Nash’s recent work *From Empire to Orient* explores the significance of Blunt’s associations with prominent Eastern political reformers such as Afghani and Abduh, whom Blunt introduced to his close friend Lord Randolph. By the 1880s, in the words of R.F. Foster in *Lord Randolph* Churchill, Blunt had become “the avatar for anti-imperial causes” and an active force for the “regeneration of Islam” by means of “agitation and negotiation as well as by poetry and horse breeding.”[418] The social connections of horse breeding community contact especially in Tory circles, including George

Wyndham, the Lytton family, Lord Curzon and Arthur Balfour. Blunt first became connected with the Churchill family after befriending Lord Randolph in 1883, and their relationship would continue to grow during the early 1900s. On some occasions they dressed in Arab clothing. Randolph "was a man after Blunt's heart: ferocious in public attack but frank and natural, even boyish, in private. He seemed ready to learn from Blunt, deferring charmingly to him as a writer and poet."[419] In 1885, Blunt even brought one of the founders of an intellectual, anti-imperialist, Islamic movement, Afghani, who had been staying with Blunt in Britain, to see Randolph at the India Office so that "Lord Randolph… might be in closest possible touch with authentic Mohammedan opinion."[420] Blunt recorded their conversation regarding India, Russia, and the role of Muslims in the Great Game. Wilfrid Blunt met Winston Churchill for the first time in 1903, and guided his writing of the biography of his father, *Lord Randolph Churchill* (1906), for which he borrowed some of Blunt's papers and letters, and even solicited Blunt's help as an editor.[421]

Al Azhar

As a result of the catastrophe of colonialism in general, education in traditional religious science in the Islamic world had already been severely weakened. And, the apparent ineffectiveness of Muslim institutions initially lent support to the notion that Islam needed to be replaced with Western-based models, which generated new elites of Western-educated secular professionals. Thus, many of the *Shariah* schools were closed down. The religious endowments that traditionally funded the *Shariah* schools were nationalized and became state-owned property. Those like Al Azhar in Egypt, which had been the most prestigious educational institution in Islam, and the oldest university in the world, became state-owned schools with state-appointed faculty. The curricula were redefined and limited in such a way that those trained in these schools no longer achieved the credentials of jurists in the traditional sense. The *Ulema*, in effect, became state functionaries, relegated to officiating at public rituals.

It was this vacuum that was exploited by the Salafi movement founded by Aghani, the most important of the Revivalist movements. Leading the modernist trend, the Salafis suggested that the deteriorating condition of the Muslims was due to their inability to mirror the institutions or technology of the Europeans. The Revivalists suggested that Muslims needed to return to the "original sources," meaning the *Quran* and *Hadith*, bypassing the accumulated scholarship of the *Mujtahids* through the centuries, in order that Islam could be reinterpreted anew to "adapt" to modern times. However, what was truly needed was not a reform of Islamic law as the Salafis deceptively suggested, but a return to the spirit of the law.

The deception was in how the Salafis defined "pure" Islam. Their prescriptions were largely in the service of British interests. Evidently, the claims of the Revivalists were just a devious ruse to open the door for the British plan of rewriting Islam, following upon the revival of the reputation of Ibn Taymiyyah initiated by eighteenth century Saudi reformer, Mohammad ibn Abdul Wahhab, founder of Wahhabism. The growth of the financial resources of the British allowed them to expand their colonial objectives beyond the Caribbean and the Americas.

Effectively, while Afghani pontificated against the perils of British colonialism, he was secretly an agent-provocateur in the employ of the British. Among its many uses, the Salafi movement also served in protecting the British's growing interest in the Suez Canal, which would later become crucial to the shipment of their oil cargo to Europe and elsewhere. In 1854 and 1856, the French engineer Ferdinand de Lesseps had obtained concessions from Said Pasha, the viceroy of Egypt, who authorized the creation of a company for the purpose of constructing a maritime canal open to ships of all nations. The canal had a dramatic impact on world trade, playing an important role in increasing European penetration and colonization of Africa. It became, as Bismarck called it, "the spinal column of the British Empire."

In 1875, the mounting debts of Said Pasha's successor, Ismail Pasha, forced him to sell Egypt's share in the canal to the British. Thus, the British government, then under Benjamin Disraeli, and

financed by his friend, Lionel Rothschild, acquired nearly half the total shares in the Suez Canal Company, giving it a controlling interest. A commission of inquiry into the failing finances of Ismail in 1878, led by Lord Cromer and others, had compelled the viceroy into ceding his estates to the nation, to remain under British and French supervision, and accepting the position of a constitutional sovereign. Lord Cromer, Consul General of Egypt from 1883 to 1907 and an important member of England's Baring banking family, who had grown rich off of the opium trade in India and China. The angered Egyptians united around Ahmed Urabi, a revolt that ultimately provided a pretext for the British to move in and "protect" the Suez Canal. The agent-provocateur revolt was followed by a formal invasion and occupation that made Egypt a colony.

The two principal organizations behind the revolt were created by Jamal Afghani: a nationalist organization called Nationalist Liberal Party (*al Hizb al Watani al Hurr*), which was assisted by Scawen Blunt, and the Mazzini-inspired Young Egypt. Both were united in their membership in Afghani's French Masonic lodges. According to Homa Pakdaman in *DJamal-ed-din Assad Abadi dit Afghani*:

> Most of the leaders of the future revolution were part of the masonic lodges. [...] Thus the lodge became a place for the gathering of the Egyptian nationalists, and it is this grouping which was the origin of the first political movement in 1879, called the National Party with the motto: Egypt for the Egyptians, which culminated in the revolution of 'Urabi.[422]

Evidently, the claims of the Salafis were just a devious ruse to open the door for the British plan of rewriting Islam. Sheikh al Buti describes, in his history of the attack on *Ijthad*:

> According to Lord Cromer's view, the Islamic *Shariah* was backward, stagnant, and not conclusive to development. He was looking for an easy way to make the Egyptian society break away from this chain. His crafty way was to promote the idea of *Ijtihad* among those who believed in the advancement of modern European society. Such people were assigned sensitive

religious positions. Some were made Muftis, and others were assigned to the administration of Al Azhar. Those who had faith in European society, and its values, started encouraging the Shaykhs of Al Azhar and its scholars to exercise *Ijtihad* outside its allowed domains. This had reached the point to where Shaykh al Maragani removed the stipulation that a *Mujtahid* need to know Arabic.[423]

From 1888 until his death in 1905, Abduh would regularly visit the home and office of Lord Cromer. In 1892, Abduh was named to run the administrative Committee for the Al Azhar mosque and university. From that post, he reorganized the entire Muslim system in Egypt, and because of Al Azhar's reputation, much of the Islamic world as well. In 1899, Lord Cromer made Abduh the Grand Mufti of Egypt, chief legal authority in Islam, as well as the Masonic Grand Master of the United Lodge of Egypt. One of Lord Cromer's motives was to change the law forbidding interest banking. On his behalf, Abduh then offered a contrived interpretation of the *Quran* to create the requisite loophole, giving British banks free reign in Egypt. Of Abduh, Lord Cromer related, "I suspect my friend Abduh was in reality an agnostic," and he said of Abduh's Salafi reform movement that, "They are the natural allies of the European reformer." Cromer also concluded, however, referring to both Afghani and Abduh: "They were very much too tainted with heterodoxy to carry far along with the conservative Moslems. Nor were they sufficiently Europeanized to win the mimics of the Europeans ways. They were neither god enough Moslems, nor good enough Europeans."[424]

Shadhili Sufi Order

It was a *Fatwa* produced by Abdul Qadir al Jazairi's friend, Sheikh Abder Rahman Illaysh al Kabir, and his father Muhammad Illaysh, grand Mufti of the Malaki *Madhhab* in Egypt, which led to the Urabi revolt, and for which the two were subsequently imprisoned. Al Kabir was eventually exiled to the island of Rhodes before finally coming back to his role at Al Azhar. Sheikh Abder Rahman too would later become the head of the Maliki Madhhab at Al Azhar University.

As a Freemason, al Kabir also aimed to demonstrate the relationship between the symbols of Freemasonry and Islam.[425]

Abdul Qadir's *Book of Stops* reveals him to have been devoted to a universalist interpretation of religion and interested in altered states of consciousness as stages in a spiritual journey through different levels of being. Abdul Qadir was also known for his knowledge of the Muslim Neoplatonist, Ibn Arabi, from whom he derived his Gnostic and universalist principles. However, Islam doesn't propose that all religions are valid. There is only one religion recognized as such: Islam. Nevertheless, Islam recognizes the right of other communities to adhere to different beliefs, and has safeguarded that right in the *Shariah*. Rather, Ibn Arabi's universalism was profoundly heretical, opening the way for the suggestion of an original Gnostic truth underlying all religions. These ideas were adapted by Abdul Qadir to provide justification that Sufism represented such a tradition, and provided the basis for its relationship with Freemasonry.

Abdul Qadir's friend Richard Burton made many enemies during his time in Damascus. He antagonized much of the Jewish population of the area because of a dispute concerning money lending. Burton was further involved in a scandal that implicated the Shadhili Sufi order, founded by Abul Hasan Ali ash-Shadhili in the thirteenth century, and which was introduced to Damascus by Abdu Qadir. For two years the inner circle of the Shadhili in Damascus met at Abdul Qadir's residence to meditate and pray "for enlightenment before the throne of God."[426] Finally, as related by Burton's wife Isabel, they become conscious of a presence among them and used to hear and see things they did not understand. Finally, they received a vision that assured them it was the religion of Christianity which they were seeking. Richard and Isabel threw their support behind the Shadhili, and attempted to secure support for their conversion. But the British government, fearing the political consequences, removed Burton from his post in Damascus, and transferred him to Trieste, then part of Austria-Hungary. As Isabel noted, "It broke his career, it shattered his life, it embittered him towards religion."[427]

Guénon gave up on his earlier idea of a spiritual resurrection of the West on the basis of Roman Catholicism and Freemasonry.

Having denounced the lure of Theosophy and neo-occultism in the form of Spiritism, Guénon was initiated in 1912 in the Shadhili Sufi order. To his many correspondents he clearly designated Sufism as a more accessible form of traditional initiation for Westerners eager to find an initiatory path that does not exist any more in the West. Guénon's initiation was effected by Swedish convert to Islam Ivan Aguéli, who took the name of Abdul Hadi. Aguéli was interested in both Sufism and Jewish Kabbalah.

Guénon's initiation was performed under the authority of the friend of Abdul Qadir, Sheikh Abder Rahman Illaysh al Kabir, Freemason and head of the Maliki *Madhhab* at Al Azhar University. When Abdul Qadir died in 1883, al Kabir officiated at his funeral, where he was buried near Ibn Arabi's tomb. Al Kabir had introduced Aguéli to Ibn Arabi, whose teachings he came to regard as the essential doctrine of Islam. Aguéli founded the Al Akbariyya, as a secret Sufi society in Paris in 1911. It was named after Ibn Arabi's nickname of Sheikh al Akbar, meaning "the greatest sheikh." Its purpose was to promote the teachings of Ibn al-Arabi, through the practice of the Shadhili and Malamati Sufi paths, and Guénon was one of its first members.

Guénon's *The Symbolism of the Cross* (1931) is dedicated to "the venerated memory of Esh-Sheikh Abder-Rahman Elish al Kabir." Its goal, according to Guénon, "is to explain a symbol that is common to almost all traditions, a fact that would seem to indicate its direct attachment to the great primordial tradition." By "cross," Guénon meant the occult symbol of the swastika, employed by the Nazis as a symbol of their "Aryan" heritage. Guénon regarded the swastika as "a truly universal symbol." The Germans did not use the Sanskrit word *swastika*, however, but called it instead *Hakenkreuz.* But Guénon insisted that it was in no way related to "the artificial and even anti-traditional use of the swastika by the German 'racialists' who have given it the title of *Hakenkreuz*, or 'hooked cross,' and quite arbitrarily made it a symbol of anti-Semitism."[428] Nevertheless, Guénon apparently spied for the Nazis as well as the English during the 1940's in Cairo, and had started "to accept increasingly considerable sums for the services which he rendered to the Third Reich."[429]

Young Turks

Afghani also had been part of the creation of the Committee of Union and Progress (CUP)—a Masonic political party, also known as the Young Turks—created in the 1880s, when he became involved with its members in Europe. Young Turks were largely comprised of the *Dönmeh*—the crypto-Sabbateans of the community of secret Jews descended from the followers of Sabbatai Zevi who converted to Islam. In *The Dönmeh: Jewish Converts, Muslim Revolutionaries and Secular Turks*, Professor Marc David Baer wrote that many Dönmeh advanced to exalted positions in the Bektashi and Mevlevi Sufi orders.[430] Writing in 1906, H.N. Brailsford said of the Bektashi, "their place in Islam is perhaps most nearly analogous to that of Freemasonry in Christianity and noted that "Bektashis themselves like to imagine that the Freemasons are kindred spirits."[431] Richard Davey, author of *The Sultan and His Subject*, published in 1897, wrote "[The Bektashi] are even said to be affiliated to some of the French Masonic Lodges. One thing is certain; the order now consists almost exclusively of gentlemen of education, belonging to the Liberal, or Young Turk party."[432]

Through the influence of the Bektashi Sufis, the Young Turks adopted an ideology of Pan-Turkism, which aspired towards reviving shamanism as the true religion of the Turkish heritage. Pan-Turkism was developed by Hungarian Zionist Arminius Vambery, a friend of Theodor Herzl and a source for Golden Dawn member Bram Stoker's *Dracula*. In 2005, the National Archives at Kew, Surrey, made files accessible to the public and it was revealed that Hungarian Zionist named Arminius—who consulted Golden Dawn author of *Dracula* Bram Stoker on his knowledge of vampirism—was an agent of the Great Game, secretly working for Lord Palmerston.[433] Vambery was well known at the British court, corresponding regularly with the Prime Minister. His reputation in England as an expert on Muslims began with his publication of *Arminius Vambery: His Life and Adventures*, about his travels throughout the Middle East and Central Asia disguised as a dervish between 1862-64. Although he was a subject of the Austro-Hungarian Empire, Vambery believed Britain was the most advanced European power, and

therefore the best to protect Muslim countries from Russian expansion. Britain's strategy was to combat Russian attempts at gaining ground in Central Asia and threatening British possessions, especially India. In 1900-1901, Vambery failed in a promise to Theodor Herzl to arrange a meeting for him with Sultan Abdul Hamid II, his real goal being only to obtain money from Herzl.

Vambery was inspired by Alexander Csoma de Körös, who was an important source for Blavatsky, and the first in the West to mention Shambhala, which he regarded as the source of the Turkish people, and which he situated in the Altai Mountains and Xinjiang. In Turkish nationalist mythology, Ergenekon, which is related to the synarchist myth of Agartha, is the name of an inaccessible valley in the Altai Mountains of Central Asia, where the remnants of a number of Turkic-speaking tribes regrouped following a series of military defeats at the hands of the Chinese and other non-Turkic peoples, where they were trapped for four centuries. Under the leadership of Bumin Khan (died c. 552), they expanded and founded what has come to be known as the Göktürk Empire. According to legend, they were able to leave Ergenekon when a blacksmith created a passage by melting rock, allowing the grey wolf named Asena to lead them out.[434]

The Young Turks regarded themselves the heirs of the secret organization known as the Young Ottomans, formed in 1865, which drew its inspiration from the Carbonari societies founded by Mazzini, like Young Europe, Italy, Spain and Poland. The Young Turks regarded themselves the heirs of the secret organization known as the Young Ottomans, formed in 1865, which drew their inspiration from the Carbonari societies founded by Mazzini, like Young Europe, Italy, Spain and Poland. Influenced by Montesquieu, Rousseau and the French Revolution, they advocated a constitutional, parliamentary government. The organization was forbidden and its members exiled in 1867. In 1876, the Young Ottomans briefly seized power, temporarily installing Sultan Murad V, who had also been a Freemason. They ended a debt moratorium, paid off the British, declared free trade, and brought in European bankers. But they were soon overthrown. Murad V was dethroned three months later, and replaced by Abul Hamid II.

The failure of the Young Ottoman policies in reversing the decline of the Ottoman Empire led groups of intellectuals to search for other means. One of these groups was the Young Turks. The Young Turks were created in the 1890s by a prominent Sephardic Jewish family in Ottoman Salonika (modern Thessaloniki, Greece) and an official of the Italian B'nai B'rith, named Emmanuel Carasso. Carasso was also the grand master of an Italian masonic lodge there called "Macedonia Resurrected." The lodge was the headquarters of the Young Turks, and all the top Young Turk leadership were members. The Italian masonic lodges in the Ottoman Empire had been set up by a follower of Mazzini named Emmanuel Veneziano, who was also a leader of the European affiliate of the B'nai B'rith, as well as the *Alliance Israëlite Universelle*.[435]

The Zionist leadership, hoped that revolutionary forces in the Turkish government would demonstrate greater sympathy for Zionist aspirations in Palestine. Influenced by Zeev Jabotinsky (1880 – 1940), a network of newspapers was founded in Turkey, among them the popular newspaper *Jeune Turc* ("Young Turk). While in power, the Young Turks ran several newspapers including *The Young Turk*, of which Zeev Jabotinsky was the editor. Jabotinsky was the founder of Revisionist Zionism, on which the policy of the Zionist terrorist faction the Irgun was based, and helped form the Jewish Legion of the British army in World War I. He was educated as a young man in Italy, and later described Mazzini's ideas as the basis for the Zionist movement. Jabotinsky arrived in Turkey shortly after the Young Turks seized power, to take over the paper. The paper was owned by a member of the Turkish cabinet, but it was funded by the World Zionist Organization (WZO).[436]

In 1908, the Young Turks carried out a military coup against the crumbling regime of Abdul Hamid II, the Ottoman Sultan, who was overthrown, and the Young Turks ultimately seized power over the Ottoman Empire. All the founding members, but one, of the Ottoman Freedom Society in Salonika, which became the headquarters of the CUP, were Freemasons or became Freemasons. Freemasons declared themselves "the main force" behind the 1908 revolution, supported the CUP in power, and thrived after Abdul Hamid II was deposed. Theories persist that the Dönmeh, were responsible for the

Armenian Genocide when they planned and implemented the 1915 Deportation resulting in the mass slaughter and death of most of the Ottoman Empire's Armenian population. Since many of the leaders of the ruling CUP were Dönmeh origin, including Talat Pasha and Nazım Bey, they proposed such a plan to the committee as a way of eliminating their Armenian competitors.[437] Talaat was the interior minister and dictator of the regime during World War I. He had been a member of Carasso's Italian masonic lodge in Salonika. One year prior to the 1908 coup, Talaat became the grand master of the Scottish Rite Masons in the Ottoman Empire.[438]

Afghani founded Young Egypt which was mainly composed of members of the Young Turks. Sultan Abdul Hamid II mentioned in his diary: "Both associations [Young Egypt and Young Turks] worked in the same path to impose constitutions and laws instead of the *Shariah* and to abrogate the Islamic Khalifate. In this matter Jamaluddin al-Afghani said that the salvation of the government is the Parliamentary regime in the European style."[439] According to Mohammed Abduh's disciple, Rashid Rida (1865 – 1935), "Jamaluddin al-Afghani created this association in Alexandria called Young Egypt. It did not have amongst its members a single Egyptian and their great majority were young Jews."[440]

By 1906, Turkish nationalism based on the pseudoscientific race theories of Europe had become the guiding ideology of the Young Turks.[441] Sir Gerard Lowther, British ambassador to Constantinople from 1909 to 1913, called the ruling CUP ''the Jew Committee of Union and Progress.''[442] Minister of finance Mehmet Cavid Bey was a ''secret Jew, an official manifestation of the occult power of the Committee, one of the only members of the Cabinet who really count, and the apex of Freemasonry in the empire,'' Lowther claimed.[443]

According to Baer, the Young Turks, "wholeheartedly embraced theories of race, although they rearranged the hierarchies to place Turks on top. By 1906, Turkish nationalism based on the pseudoscientific race theories of Europe had become the guiding ideology of the CUP."[444] Historian and Round Tabler Arnold Toynbee, in a report written for British naval intelligence in 1917,

noted the “anti-Islamic tendencies” in the Pan-Turkish movement, including the employment as a symbol of CUP’s youth movement, and a Turkish army order directing troops to include the Grey Wolf in their prayers. Toynbee quoted from a circular produced by Turkish Hearth, a Pan-Turkist group, which condemns the “monstrous figment of the imagination, which is known as the community of Islam, and which has for long past stood in the way of present progress generally, and of the realization of the principles of Turanian unity in particular.”[445]

Following the collapse of the Ottoman Empire, the Young Turks expanded on the ambitions of Pan-Turkism and tried to replace the lost legacy with a new Turkish commonwealth. The legend of Ergenekon was therefore promulgated by Mustafa Kemal Ataturk, who sought to create a sense of nationalism to replace the religion of Islam as the primary identity of the new Turkish secular regime.[446] In Salonika, Greece, the heartland of the Dönmeh community, Turkish Freemasonry and the Young Turk movement, many Jews claimed that Ataturk was a Dönmeh.[447] The 1973 book, *The Secret Jews*, by Rabbi Joachim Prinz, maintains that Ataturk and his finance minister, Djavid Bey, were both committed Dönmeh and that “too many of the Young Turks in the newly formed revolutionary Cabinet prayed to Allah, but had their real prophet [Sabbatai Zevi].”[448] When Greece achieved sovereignty over Salonika, many Dönmeh, unsuccessful at being re-classified Jewish, moved to Istanbul. Others moved to Izmir, Bursa, and Ataturk’s newly-proclaimed capital, Ankara. Some texts suggest that the Dönmeh numbered only 150,000, and were mainly found in the army, government, and business. However, other experts suggest that the Dönmeh numbered as many as 1.5 million, and that their influence extended to every facet of Turkish life. One influential Dönmeh, Tevfik Rustu Arak, was a close friend and adviser to Ataturk and served as Turkey’s Foreign Minister from 1925 to 1938.[449]

Lawrence of Arabia

From without, the final dissolution of the Ottoman Caliphate was accomplished by exploiting the treachery of the Arab Muslims of the

Hijaz, who rose up in a large-scale insurrection, known as the Arab Revolt. Instigating the revolt was the ruler of the Hijaz at the time, Sharif Hussein of Mecca, who belonged to the Hashemite clan that claimed descent from the Prophet Mohammed, and who had ruled on behalf of the Ottoman Empire in the region. On a visit to Damascus in 1914, Hussein's son Faisal had been given the *Damascus Protocol* by the Arab secret societies *al Fatat* and *al Ahd*. The *Damascus Protocol* declared that they would support Hussein's Arab revolt against the Ottoman Empire, if the demands in it were submitted to the British.

The Arab Revolt represented a renewed attempt on the part of the British, to pit Arabs against Turks, after their first unsuccessful attempt with the Wahhabis in the eighteenth century. The ostensible aim of the Arab Revolt was autonomy for the Arab peoples of the Ottoman Empire, creating a single unified Arab state from Syria to Yemen, under a puppet Caliphate, where Hussein would be proclaimed "King of all the Arabs." The promise was contained in a letter dated October 24, 1915, from Sir Henry McMahon (1862 – 1949), in what later became known as the McMahon–Hussein correspondence. McMahon was appointed British High Commissioner in Cairo, to replace Lord Kitchener, who had become War Secretary in London. A Freemason, Kitchener was a close friend of Nathaniel Rothschild's nephew, Alfred de Rothschild (1842 – 1918), and a leading member of the Palestine Exploration Fund (PEF), which was connected to the Jack the Ripper murders. Kitchener was also purportedly a member of Lanz von Liebenfels Order of New Templars (ONT).[450] McMahon began the correspondence with Hussein with the approval of Kitchener, who had already promised Hussein that, if he would come out against Turkey, Britain would guarantee his retention of the title of Grand Sharif and defend him against external aggression.

It was a plan devised by London's Middle East team, which included foreign secretary Lord Curzon, Robert Cecil and his cousin Arthur Balfour, and also Mark Sykes and David George Hogarth, the chief of the Arab Bureau. They were joined by Winston Churchill and Arnold Toynbee. Outlining the policy was T.E. Lawrence "of Arabia" (1888 – 1935):

> If the Sultan of Turkey were to disappear, then the Caliphate by common consent of Islam would fall to the family of the prophet, the present representative of which is Hussein, the Sharif of Mecca. Hussein's activities seem beneficial to us, because it marches with our immediate aims, the breakup of the Islamic bloc and the disruption of the Ottoman Empire, and because the states the would set up would be as harmless to ourselves as Turkey was. If properly handled the Arab States would remain in a state of political mosaic, a tissue of jealous principalities incapable of cohesion, and yet always ready to combine against an outside force.[451]

Assisted by Lawrence in 1916, in the midst of the War, Faisal and the British army coordinated the Arab Revolt, which finally succeeded in wresting Middle Eastern territories from the Ottoman Empire, and helping to end the Caliphate. Faisal seized Damascus in 1918. Five days later, an armistice with the Ottoman Empire came into effect. The Ottoman government effectively collapsed, and the empire was divided amongst the victorious powers. The Turkish people refused to accept this arrangement, however, and under Ataturk, the remnants of the Young Turk movement formed a government in Ankara, and created an army that forced the Greeks and Italians out of Anatolia, while the British and French refused to intervene.

However, contrary to their promises to Faisal, in characteristic duplicity, the British had secretly ratified the contradictory Sykes-Picot agreement. It instead allotted the former holdings of the Ottoman Empire in the Middle East to themselves and their allies, and most importantly, Palestine was offered as Jewish homeland, as stated in the Balfour Declaration:

> I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

> His Majesty's Government views with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

The Balfour Declaration embarrassed both the pro-German Zionists and the German government. Weizmann later declared:

> The German government, on the other hand, was deeply distressed that the British government should get the better of it. It called our representatives in Germany together and tried to explain to them that the German government would have eventually done the same thing, but that it could not because of its alliance with Turkey, which compelled it to move slowly in the matter.[452]

With the end of Turkish rule in Syria in October 1918, supporters of the Arab Revolt in Damascus declared a government loyal to the Sharif of Mecca in Arab-controlled Greater Syria. Faisal had been declared "King of the Arabs" by a handful of religious leaders and other notables in Mecca. In 1919 Faisal led the Arab delegation to the Paris Peace Conference and, with the support of the knowledgeable and influential Gertrude Bell, of the British Military Intelligence Department, argued for the establishment of independent Arab emirates for the area previously covered by the Ottoman Empire. In January 1919, Faisal and Dr. Chaim Weizmann, President of the World Zionist Organization signed the Faisal-Weizmann Agreement for Arab-Jewish cooperation, in which Faisal conditionally accepted the Balfour Declaration, dependent on the fulfillment of the British's promises:

> We Arabs... look with the deepest sympathy on the Zionist movement. Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist Organisation to the Peace Conference, and we regard them as moderate and

> proper. We will do our best, in so far as we are concerned, to help them through; we will wish the Jews a most hearty welcome home... I look forward, and my people with me look forward, to a future in which we will help you and you will help us, so that the countries in which we are mutually interested may once again take their places in the community of the civilized peoples of the world.

The British promises were not immediately fulfilled however, or in some cases not until after the establishment of the Jewish state. In 1920, Faisal had proclaimed himself “King of Syria.” His claim was resisted by the French who defeated him militarily and expelled him from Syria. Though the British held a mandate in Iraq, given the unrest in the colony, in 1921, at the Cairo Conference, they decided to step back from direct administration and created a monarchy, installing Faisal as King of Iraq. Though he was not popular there, a lack of organized opposition allowed him to remain ruler and establish power. In Jordan, the British created a protectorate for his brother Abdullah, while their father Hussein declared himself “King of the Hijaz,” and also “King of all Arabs.” In 1923, when the Republic of Turkey was founded, it was Kemal Ataturk who was elected the republic’s first president. In 1924, Ataturk shocked Muslims of the world by abolishing the Caliphate, with the Turkey now following a secular and nationalist ideology of “Kemalism” instead of Islam. Two days later, Hussein declared himself Caliph, but the claim to the title had a mixed reception among Muslims.

However, in an additional act of treachery, the British also intended to remove Hussein and have the Hijaz ruled instead by their long-standing Wahhabi ally Ibn Saud, who had no interest in the Caliphate. While the Hashemites, Hussein, Faisal and Abdullah, were backed by the Arab Bureau, their enemy Ibn Saud was also receiving British backing. The first formal treaty between Ibn Saud and the British had been signed in 1915. Assigned to assist him was Harry St. John “Jack” Philby, a protégé of E.G. Browne. Philby, who made a feigned conversion to Islam, taking on the name “Abdullah,” was responsible for conveying to Ibn Saud his monthly retainer of £5,000. Philby also escorted Ibn Saud’s teenage son, the future King

Faisal, on a tour of London, including a visit to E.G. Bowne and Scawen Blunt.[453]

Then, assisted with British support, Ibn Saud defeated Hussein in 1924. The conquest of Arabia by the Wahhabis, however, came at the cost of 400,000 killed and wounded. Cities such as Taif, Burayda, and al Hufa suffered all-out massacres carried out by the *Ikhwan*, Ibn Saud's notorious Wahhabi henchmen. The governors of the various provinces appointed by Ibn Saud are said to have carried out 40,000 public executions and 350,000 amputations. Ibn Saud's cousin, Abdullah ibn Musallim ibn Jilawi, the most brutal among the family, set about subjugating the Shiah population, by executing thousands.

Muslim Brotherhood

Afghani and Abduh had long supported the plan of the British to create an Arab Caliphate to replace the Ottoman one. Rashid Rida, another Freemason who after the death of Afghani in 1897, and Abduh in 1905, assumed the leadership of the movement, had also supported the plot. Therefore, after a visit to the newly conquered Arabian Peninsula, Rida did his part to legitimize Ibn Saud's criminal usurpation of power in the eyes of the world's Muslims, by publishing a work praising Ibn Saud as the "savior" of the Holy sites, a practitioner of "authentic" Islamic rule and two years later produced an anthology of Wahhabi treatises. This, it was through Rida that the Salafis and the Wahhabis became aligned from that point forward. Rida also became seriously involved in the editing and publication of the works of Ibn Taymiyyah, and achieved far-reaching influence in the Muslim world through his monthly periodical, *al Manar* ("The Lighthouse"), which was first published in 1898 and continued until his death in 1935.

The organization primarily responsible for the perpetration of most acts of terrorism in the name of Islam in the twentieth century, the Muslim Brotherhood, or *Ikhwan al Muslimeen*, was created in 1928 by Hassan al Banna (1906 – 1949), a student of Abduh's pupil, Rashid Rida, in reaction to the 1924 abolition of the caliphate. As discovered by John Loftus, former US government prosecutor and former Army intelligence officer, when he was allowed to peruse CIA

archives, al Banna had been recruited in the 1930s by Hitler to establish an arm of German intelligence in Egypt.[454] In effect, the Brotherhood would form an international financial network, closely tied to Western intelligence agencies, through which to finance acts terrorism falsely characterized as "*Jihad*," perpetrated by agent-provocateurs, to serve as false-flag operations and to provide pretexts for expanded colonization of subject territories. As Robert Dreyfuss explained, the Muslim Brotherhood was a creation of the Oxford Movement and the Round Table:

> The Muslim Brotherhood could not exist today were it not for the fact that the more backward elements of Muslim culture were observed, taken note of, and then carefully cultivated by Orientalists of the British Oxford and Cambridge universities. The *Ikhwan* is the result of the patient organizing of London's agents in the Islamic world, men such as the famous T.E. Lawrence ("of Arabia"), Wilfred Scawen Blunt, E. G. Browne, Harry St. J. B. Philby, Arnold Toynbee, and Bertrand Russell.[455]

Though ostensibly founded for the defense of Islam, the Muslim Brotherhood inherited the Salafi tradition of Jamal Afghani through Rashid Rida. Representing the growing alliance between Salafism and Saudi Arabia, which Rida had established, Banna's Muslim Brotherhood, or *Ikhwan al Muslimeen*, were patterned on the violent Wahhabi henchmen of Ibn Saud, the *Ikhwan*. Banna's Brotherhood was also established with a grant from England's Suez Canal Company in 1928, and over the following quarter century would be at the disposal of British diplomats and MI6 as a tool of British policy.[456] To get the Brotherhood started, the Suez Canal Company helped Banna build a mosque in Ismaillia, that would serve as its headquarters and base of operations, according to Richard Mitchell's *The Society of the Muslim Brothers*. The Suez Canal was pivotal to the British as the route to its prized colony, India, and in 1928 Ismailia also housed not only the company's offices but a major British military base built during WWI.

Al Banna defined his movement as "a Salafiyya message, a Sunni way and a Sufi truth."[457] Inheriting the esoteric tradition of

Jamal Afghani, the Muslim Brotherhood therefore secretly represented the occult tradition of Ismailism. The Muslim Brotherhood would follow a similar practice of progressive indoctrination as devised by the Ismaili leader, Abdullah ibn Maymun, where he would successfully transform a devout Muslim through progressive stages towards ultimately accepting occult doctrines, and rejecting all religion as a sham. Nevertheless, they would hold to the belief in the need to adhere outwardly to their chosen religion, in order to deceive others into carrying out their subversive objectives. This is how the Muslim Brotherhood, while at its lower levels is presumed by its followers to be a truly Islamic organization, at its higher echelons is in league with the Western powers though a shared devotion to the ancient occult tradition, which is believed to be the true doctrine of all exoteric faiths. As Robert Dreyfuss described:

> The Muslim Brotherhood is a London creation, forged as the standard-bearer of an ancient, antireligious (pagan) heresy that has plagued Islam since the establishment of the Islamic community (*umma*) by the Prophet Mohammed in the seventh century.
>
> …The real story of the Muslim Brotherhood is more fantastic than the mere imagination of the authors of espionage novels could create. It functions as a conspiracy; its members exchange coded greetings and secret passwords; although no formal membership list exists, its members are organized into hierarchical cells or “lodges” like the European freemason societies and orders. The Muslim Brotherhood does not respect national frontiers; it spans the entire Islamic world. Some of its members are government officials, diplomats, and military men; others are street gangsters and fanatics. While the leaders of the Muslim Brotherhood are at home in plush-carpeted paneled board rooms of top financial institutions, at the lower levels the Muslim Brotherhood is a paramilitary army of thugs and assassins.
>
> At its highest level, the Muslim Brotherhood is not Muslim. Nor is it Christian, Jewish, or part of any religion. In the

> innermost council are men who change their religion as easily as other men might change their shirts.
>
> Taken together, the generic Muslim Brotherhood does not belong to Islam, but to the pre-Islamic barbarian cults of mother-goddess worship that prevailed in ancient Arabia. As much as the peddlers of mythology might want us to believe that the Muslim Brotherhood and Ayatollah Khomeini represent a legitimate expression of a deeply rooted "sociological phenomenon," it is not the case.[458]

Though the Wahhabis vehemently oppose it, the Muslim Brotherhood embraces Sufism. From early on, al Banna was a member of the Hasafiyya Brothers, a sub-branch of the Shadhiliyya, founded by Hassanayn al-Hasafi, a scholar of al Azhar.[459] Many of the head lecturers of al Azhar University in Cairo have also been followers of the Shadhili. Prominent among them was Abdel Halim Mahmoud became an important source of inspiration for members of the Muslim Brotherhood, who eventually served as Grand Imam of Al Azhar, and who became an important source of inspiration for members of the Muslim Brotherhood, and his articles were published in their magazines. First educated at Al Azhar, Mahmoud had also received a doctorate from the Sorbonne in France. Mahmood was known for his modernizing approach to teaching at Al Azhar, preaching moderation and embracing modern science as a religious duty. During his tenure as Grand Imam, Al Azhar witnessed unprecedented reform and revival, including the introduction of new faculties, teaching methods and management style.

In 1930, Guénon moved to Egypt permanently, choosing Islam as his outward religion and joined the Hamidiya Shadhili Sufi order. While in Egypt, other than al Kabir, Guénon had little contact with actual Muslim scholars, with the exception of Abdel Halim Mahmoud. Mahmoud met Guénon in 1940 and wrote, much later described him as "He who knows through God."[460] Mahmoud taught Guénon's work at al-Azhar University and attended his funeral ceremony in 1951. Having also been a disciple of the Shadhili, and a devotee of Ibn Arabi, Mahmoud is remembered for reviving Sufism through his prolific writings and lectures on the subject. Mahmoud is referred to

by an honorific title of “al-Ghazali, in 14th Century AH,” accorded to him because of his purported attempt, mirroring the teachings of Guénon, to integrate the exoteric and esoteric dimensions of Islam.[461]

Standard Oil

In 1932, through British support, the Kingdom of Saudi Arabia was founded, making it the only country in the world named after a private family. The following year, the first Rockefeller oil wells in the country were drilled, which would provide the wealth to finance the Muslim Brotherhood in its proxy terrorism on behalf of American imperialism. John D. Rockefeller was tasked by the Rothschilds, through their agents John Jacob Astor and Jacob Schiff, to gain control of the American oil industry.[462] Using highly aggressive tactics, later widely criticized, Rockefeller’s Standard Oil absorbed or destroyed most of its competition and achieved near monopoly throughout the United States. Also in 1890, Congress passed the Sherman Antitrust Act, which forbade any scheme constituting a “restraint of trade.” The Standard Oil group quickly attracted attention from antitrust authorities leading to a lawsuit filed by Ohio Attorney General David K. Watson.

The federal Commissioner of Corporations studied Standard Oil’s operations from the period of 1904 to 1906 and concluded that “beyond question… the dominant position of the Standard Oil Company in the refining industry was due to unfair practices – to abuse of the control of pipe-lines, to railroad discriminations, and to unfair methods of competition in the sale of the refined petroleum products.”[463] Finally, by 1911, public outcry reached a climax and the Supreme Court of the United States ruled that Standard Oil was to be dissolved under the Sherman Antitrust Act and split into 34 companies. As Standard’s president, however, since he owned a quarter of the shares of the resultant companies, and those share values mostly doubled, John D. Rockefeller emerged from the dissolution as the richest man in the world.[464]

The first formal treaty between Abdulaziz Ibn Saud, a descendent of Muhammad ibn Saud, and the founder of the

Kingdom, and the British had been signed in 1915. Assigned to assist him was Harry St. John “Jack” Philby, a protégé of E.G. Browne. Philby, who made a feigned conversion to Islam, taking on the name “Abdullah,” was responsible for conveying to Ibn Saud his monthly retainer of £5,000. Philby also escorted Ibn Saud’s teenage son, the future King Faisal, on a tour of London, including a visit to E.G. Bowne and Scawen Blunt.[465]

According to Colonel Harold Richard Patrick Dickson, in response to the reprimands from a British officer during their meeting at al-Aqeer conference—which began on November 21, 1922, and in which the borders between the Sultanate of Najd, the Kingdom of Iraq, and the Sheikhdom of Kuwait were drawn—Sultan Abdul Aziz al Saud bowed his head before the British High Commissioner Percy Cox and said:

> Your grace are my father and you are my mother. I can never forget the debt I owe you. You made me and you held my hand, you elevated me and lifted me. I am prepared, at your beckoning, to give up for you now half of my kingdom… no, by Allah, I will give up all of my kingdom, if your grace commands me![466]

In 1933, Ibn Saud negotiated a sixty-year contract that allowed California Arabian Standard Oil Company (CASOC), an affiliate of John D. Rockefeller’s Standard Oil of California (SOCAL), to have exclusive rights to explore and extract oil.[467] The deal was negotiated with the assistance of Allen Dulles, while at Sullivan & Cromwell, and Jack Philby.[468] According to John Loftus and Mark Aarons, Dulles and Philby, together with Ibn Saud, “were the secret source of oil, wealth, and international influence that worked behind the scenes to put Hitler onto the world stage.”[469] Dulles had met Philby while he served in the Division of Near Eastern Affairs. A large part of the concerns of the division was competition among the great powers over unexplored oil reserves. Already in Constantinople, Dulles met regularly with visiting managers of Standard Oil, Shell, or Socony, where he was able to discuss various political realities. As Peter Grose also noted, “Next to missionaries,

Allen discovered, there were no better sources of international gossip than the oil men."[470] Therefore, in 1924, Dulles had spelled out in an official State Department communication his interest in making use of oil exploration as a cover for intelligence gathering.

In 1936, Socal and Texaco created a partnership which would later be named the Arabian-American Oil Company, or Aramco. To Socal and Texaco were later added Exxon and Mobil. Together, with the remaining partners of the Seven Sisters, this cartel controlled the price of oil, along with the Saudi royal family, who managed the world's largest source of petroleum. Being a country that is said to "belong" to the royal family and is named for them, the lines between state assets and the personal wealth of senior princes are often blurred.

Despite the initial breakup of the parent company, former Standard Oil companies would go on to dominate what came to be known as the Seven Sisters—the seven oil companies that controlled the global petroleum industry from the mid-1940s to the 1970s. They consisted of British Petroleum (BP), Gulf Oil, Texaco, Royal Dutch Shell, and three "baby Standards": Standard Oil of California (Socal), later known as Chevron; Standard Oil of New Jersey, which eventually became Exxon; and Standard Oil Company of New York, or Socony, which eventually became Mobil. The last two companies in particular grew significantly over the next few decades.

The extent of the influence of the American petroleum industry and their relationship with Saudi Arabia was enshrined in 1943, when President Roosevelt proclaimed, "I hereby find that the defense of Saudi Arabia is vital to the defense of the United States."[471] In 1945, Roosevelt met with Ibn Saud aboard the USS Quincy in Egypt to forge an important US-Saudi economic alliance. Roosevelt had acted on the advice of Harold Ickes, then Petroleum Coordinator for National Defense, and a State Department which in December 1942 had noted, "It is our strong belief that the development of Saudi Arabian petroleum resources should be viewed in the light of the broad national interest."[472]

6. League of Nations

The Inquiry

While it was the Rosicrucian John Winthrop, founder of the Massachusetts Bay Colony, who established the Puritan vision of America as a "City on a hill," it was his descendant Robert C. Winthrop who first formally pronounced the doctrine of "Manifest Destiny," a widely held belief in nineteenth-century United States that its settlers were destined to expand across North America. The doctrine has its origin in Freemasonry's teachings of the "divine" role America was the play in the world, and based on the nineteenth century American belief that the United States, often specifically the "Anglo-Saxon race," was destined to expand across the continent. [473] John L. O'Sullivan, a leading figure in Young America, a movement orchestrated by Guiseppe Mazzini, coined the term "Manifest Destiny" in an 1845 article for the *Democratic Review*, writing that it was the "divine destiny" of America "to establish on earth the moral dignity and salvation of man."[474]

President Woodrow Wilson (1856 – 1924) continued the policy of interventionism in the Americas, and attempted to redefine both *Manifest Destiny* and America's "mission" on a broader, worldwide scale. Like the Young Americans before him, Wilson willingly acknowledged his debt to Mazzini. According to Stefano Recchia and Nadia Urbinati, in *A Cosmopolitanism of Nations: Giuseppe Mazzini's Writings on Democracy, Nation Building, and International Relations*, "…Mazzini deserves to be seen as the leading pioneer of the more activist and progressive "Wilsonian" branch of liberal internationalism."[475] Mazzini believed that a united Italy would have the potential to lead the drive for the creation of a European union, but on several occasions he speculated that perhaps Great Britain, or even the United States, as expressed in "America as a Leading nation in the cause of Liberty," might be better suited to fulfill the role of democratic leadership.[476] Wilson explicitly claimed that he had

closely studied Mazzini's writings and confessed that he "derived guidance from the principles which Mazzini so eloquently expressed." Wilson added that with the end of World War I he hoped to contribute to "the realization of the ideals to which his [Mazzini's] life and thought were devoted."[477]

Wilson therefore led the United States into World War I with the pledge that "the world must be made safe for democracy." In his 1920 message to Congress after the war, Wilson stated:

> …I think we all realize that the day has come when Democracy is being put upon its final test. The Old World is just now suffering from a wanton rejection of the principle of democracy and a substitution of the principle of autocracy as asserted in the name, but without the authority and sanction, of the multitude. This is the time of all others when Democracy should prove its purity and its spiritual power to prevail. It is surely the manifest destiny of the United States to lead in the attempt to make this spirit prevail.

Having succeeded in rallying the Americans into sacrificing their lives to "liberate" Europe, the war was finally brought to an end in 1918. Wilson had his chief advisor, Round Tabler "Colonel" Edward House (1858 – 1938), assemble "The Inquiry," a team of academic experts including Walter Lippman (1889 – 1974), to devise efficient postwar solutions to all the world's problems. "The Inquiry" held as Pratt House made plans for a peace settlement which eventually evolved into Wilson's famous "fourteen points," which he first presented to Congress in 1918. They were globalist in nature, calling for the removal of "all economic barriers" between nations, "equality of trade conditions," and the formation of "a general association of nations." The subsequent Paris conference, in January 1919, which culminated in the Treaty of Versailles, House's vision was implemented as the League of Nations, the precursor to the United Nations.

In his book *Geneva Versus Peace* (1937), the Comte de St. Aulaire, who was the French ambassador to London from 1920-24, recalled a dinner conversation with Otto Kahn—a friend of Aleister

Crowley and a partner of Jacob Schiff and Paul and Felix Warburg in Kuhn, Loeb & Co.—who detailed the nature of the dialectical strategy to bring about the League of Nations:

> …our essential dynamism makes use of the forces of destruction and forces of creation, but uses the first to nourish the second… Our organization for revolution is evidenced by destructive Bolshevism and for construction by the League of Nations which is also our work. Bolshevism is the accelerator and the League is the brake on the mechanism of which we supply both the motive force and the guiding power. What is the end? It is already determined by our mission. It is formed of elements scattered throughout the whole world, but cast in the flame of our faith in ourselves. We are a League of Nations which contains the elements of all others… Israel is the microcosm and the germ of the City of the future.[478]

Rabbi Stephen Wise acted as an important intermediary to Wilson and House, when, with Louis Brandeis and Felix Frankfurter, he helped formulate the text of the Balfour Declaration.[479] House conferred with Paul Warburg of Kuhn, Loeb & Co., and with Golden Dawn member and Satanist Samuel Untermyer, a friend of George Sylvester Viereck.[480] Wilson and House both worked closely with Sir William Wiseman, the head of British Intelligence in Washington. Rabbi Wise referred to House in his autobiography, *Challenging Years*, as “the unofficial Secretary of State.” House was Wilson’s chief advisor on European politics and diplomacy during World War I and at the Paris Peace Conference of 1919. House felt that the war was an epic battle between democracy and autocracy, and argued the United States ought to help Britain and France win a limited Allied victory. The sinking of the *Lusitania* finally provided the pretext.

Sovereign Order of Saint John of Jerusalem

According to *The Anglo-American Establishment* by Carroll Quigley, Col. House, along with Walter Lippmann, J.P. Morgan, John D. Rockefeller and Andrew Carnegie, were all members of the

Round Table. Like his son, J.P. Morgan Jr., J.P. Morgan belonged to the American branch of the Sovereign Order of Saint John of Jerusalem (SOSJ), part of the Russian Tradition of the Knights Hospitaller, which evolved from the Knights of Malta. In 1893, the Russian Ambassador to the United States, Prince Cantacuzene, Russian Admiral Grand Duke Alexander Michaelovich (1866 – 1933) and Russian Transportation Commissioner Colonel A. Cherep Spiridovich (1867 – 1926), the former head of the Okhrana, who wrote a biography of Rasputin, introduced the Russian SOSJ White Cross at the Chicago World's Fair to American civic leaders. The Grand Duke was the son of Grand Duke Michael Nikolaevich of Russia, the youngest son of Nicholas I of Russia, and Grand Duchess Olga Feodorovna. Grand Duke Alexander directed the assassination of the spiritualist monk Gregori Rasputin in late 1916. The men directly involved in the murder of Rasputin were the Grand Duke's sons, son-in-law, cousin and a member of British MI6.

The SOSJ was legitimately continued outside of Russia by Grand Duke Kirill Vladimirovich of Russia (1876 – 1938), son of the Russian SOSJ Grand Prior, Grand Duke Vladimir Alexandrovich of Russia (1847 – 1909), a knight of the Order of the Golden Fleece. [481] Kirill was the legal heir to the Russian throne as he was third in line behind the heir of Russia's last Tsar, Nicholas II. Kirill was the son of Grand Duke Vladimir Alexandrovich of Russia, a grandson of Emperor Alexander II and a first cousin of Nicholas II. Kirill married his paternal first cousin, the granddaughter of Queen Victoria, Princess Victoria Melita of Saxe-Coburg and Gotha. Their granddaughter, Grand Duchess Maria Vladimirovna, is the current claimant to the headship of the House of Romanov.

Grand Duke Kirill assisted Richard Teller Crane of Chicago with plans to organize the American White Cross in New York City. Richard Teller Crane I (1832 – 1912) was the founder of R.T. Crane & Bro., a Chicago-based manufacturer, later Crane Co.. He was also a member of the famous Jekyll Island Club (aka The Millionaires Club) on Jekyll Island, Georgia, whose members came from many of the world's wealthiest families, most notably the Morgans, Rockefellers, and Vanderbilts.

The American White Cross was designed for intelligence gathering operations. In 1901, the Sovereign Military Order of Malta (SMOM) headquartered in Rome, and Cardinal Gibbons, announced that an American Grand Priory would be started solely for the American Catholic members of a fraternal organization called the “Knights of St. John” which had been started about 1880 in imitation of the old order. In 1904, the American White Cross First Aid Society was started in Chicago by civic leader Mrs. Potter Palmer, Roman Catholic Cardinal Gibbons, the industrialist Andrew Carnegie, representatives of the U.S. Army and Edward Howe, formerly the American Red Cross Field Superintendent. A similar arrangement existed in England between the Venerable Order of St. John of Jerusalem and the British Red Cross.

An early and prominent member of the American White Cross was Wall Street lawyer William Nelson Cromwell (1854 – 1948). The law firm of Sullivan & Cromwell, founded in 1879 by Cromwell and Algernon Sydney, which and represented the Kuhn Loeb Company, gained renown for its business and commercial law practices and its impact on international affairs.[482] The firm advised John Pierpont Morgan during the creation of Edison General Electric (1882) and later guided key players in the formation of U.S. Steel (1901).[483] American Grand Priory leaders, Nicholas Murray Butler, President of Columbia University, Archer Huntington, founder of the Hispanic Society of America, William Nelson Cromwell, Wall Street lawyer and Francis C. Nicholas, founder of the American International Academy, are among those who crafted the American Grand Priory into an intelligence organization. Some results of their careers include the founding of the Republic of Panama and the successful purchase and construction of the Panama Canal. They were also responsible for the founding of the Pan-American “Organization of American States” and directly influenced the founders of the Central Intelligence Agency. Cromwell was responsible for the success of, among many other projects, McCormick Harvester, Carnegie’s U.S. Steel Corporation and the Panama Canal. He became Grand Prior of the American SOSJ in 1912.

An epidemic of political assassinations and the abortive Russian Revolution of 1905 prompted the expansion of the Order into the

United States. In 1905, Count Alexis Ignatiev, Commander of the SOSJ Chevalier Guards, was assassinated in Russia. Grand Duke Sergei Alexandrovich was also assassinated. These events hastened the development of a permanent presence of the Knights of St. John in America. Cherep Spiridovich, President, was among the coordinators of this expansion. The American Grand Priory also had a history of cooperation with members of the monarchist and anti-Semitic Russian Black Hundred's Movement due to their association with Cherep Spiridovich. As an intelligence operative, he was handled by the Russian Ambassador to the U. S., Baron Rosen.

In 1909, Grand Duke Vladimir was assassinated in Russia, and his son, Grand Duke Kirill, thereby became Grand Prior of the SOSJ Russian Grand Priory. William Nelson Cromwell became American Grand Prior in 1912, and meetings thereafter were usually held at his offices in the Waldorf-Astoria Hotel. The name of the hotel is ultimately derived from the town of Walldorf in Germany, the ancestral home of the prominent German-American Astor family who originated there. Others prominent in the OSJ at this time included John Jacob Astor until his death on the Titanic, J.P. Morgan, his son J.P Morgan, Jr. and the extended Cornelius Vanderbilt and Chicago Crane families. The Chicago Crane family affiliation with the White Cross eventually led, in 1941, to their daughter Frances' marriage to OSJ Hereditary Knight Commander Belosselsky-Belozersky, in New York City. Charles R. Crane, son of R.T. Crane, became a philanthropist, diplomat, and, unfortunately, a financial supporter of the first Russian revolution of 1917.

The American Grand Priory leaders were mostly socially prominent Protestant Episcopalians from New York City and Chicago. There was also a small group of American descendants of Catholic Jacobites, who were still followers of the old Stuart Pretender to the throne of England and Scotland. The Pretender at the time was Queen Mary IV of Bavaria (1849 – 1919), and an army physician and OSJ member Edgar Erskine Hume was among those who later considered Mary's successor, Bavarian Crown Prince Rupprecht (1869 – 1955), as his "rightful sovereign." The American Grand Prior, William Nelson Cromwell, and Dr. Francis C. Nicholas had had contact with Spanish Knights of St. John during years of

preparation work for the American Panama Canal project. Interaction with the Spanish knights was also the result of Americans meeting Spanish knights during the Spanish-American War from 1898 to 1900, and later during the Mexican civil wars. The remnant Castellany of Guadalajara, Mexico, of the Spanish Order of St. John the Baptist joined the American Grand Priory with their monarchist Pretender, Don Agustin Yturbide. King Alphonso XIII of Spain was the protector of the remnants of the Spanish Order which was given a papal blessing as late as 1879. He expanded his association to the SOSJ in America.

According to SOSJ's own history, "The American Grand Priory was peopled with the scions of Wall Street and the 'Eastern Establishment.' These men and women, many of them active or reserve officers in the military, worked with the fledgling western military intelligence communities and made the Grand Priory the first civilian foreign intelligence organization in the United States."[484] As a result of the "success" of SOSJ international ventures, President Wilson and Col. House had created "The Inquiry" at the American Grand Priory headquarters on upper Broadway in New York City in 1917, which became the internationalist advisory Council on Foreign Relations (CFR) in 1921.[485]

Jekyll Island Club

In 1911, prior to Wilson's taking office as President, House completed a book called *Philip Dru, Administrator*. Though written as a novel, it was actually a detailed plan for the future government of the United States, "which would establish Socialism as dreamed by Karl Marx," according to House. It was published anonymously and widely circulated among government officials, who were left in no doubt as to its authorship. The novel predicted the enactment of the graduated income tax, excess profits tax, unemployment insurance, social security and a flexible currency system. In short, it was the blueprint which was later followed by the Woodrow Wilson and the New Deal of Franklin D. Roosevelt administrations.[486]

One of the institutions outlined in *Philip Dru* was the Federal Reserve System. The Federal Reserve was created in 1913,

founded on the desire for central control of the monetary system in order to alleviate financial crises. Early in 1907, *New York Times Annual Financial Review* published Paul Warburg's first official reform plan, entitled "A Plan for a Modified Central Bank," in which he outlined solutions he thought might avert panics. Early in 1907, Jacob Schiff, in a speech to the New York Chamber of Commerce, warned that "unless we have a central bank with adequate control of credit resources, this country is going to undergo the most severe and far reaching money panic in its history."[487] "The Panic of 1907" ensued in October.

George Sylvester Viereck, who knew Col. House for years, later wrote an account of Wilson's relationship with House, *The Strangest Friendship in History*. According to Viereck, "The Schiffs, the Warburgs, the Kahns, the Rockefellers, the Morgans put their trust in House. When the Federal Reserve legislation at last assumed definite shape, House was the intermediary between the White House and the financiers."[488] What later became the basis of the Federal Reserve Act was crafted during a secret meeting on Jekyll Island in 1910. The conference attendees had obtained permission from J.P. Morgan to use the facilities of the Jekyll Island Club, a private club, whose members came from many of the world's wealthiest families, most notably the Rockefellers, Morgans, Vanderbilts and others associated with the SOSJ. The "duck hunt" included Senator Nelson Aldrich, his personal secretary Arthur Shelton, former Harvard University professor of economics Dr. A. Piatt Andrew, J.P. Morgan & Co. partner Henry P. Davison, National City Bank president Frank A. Vanderlip and Paul Warburg. After the war, the Federal Reserve, led by Paul Warburg and New York Governor Bank President Benjamin Strong, convinced Congress to modify its powers, giving it the ability to both create money, as the 1913 Act intended, and destroy money, as a central bank could.

Paris Peace Conference

Col. House did not hold office but was an "executive agent," and President Woodrow Wilson's chief advisor on European politics and diplomacy at the Paris Peace Conference. Having succeeded in

rallying the Americans into sacrificing their lives to “liberate” Europe, the Round Table agents war was finally brought to an end in 1918. Additional plans involved the creation of the League of Nations, a first step towards World Government, and the destabilization of Germany, cultivating the grievances that would set the stage for the rise of Adolf Hitler. Through 1917 to 1918, “The Inquiry” made plans for a peace settlement. Confidants who were consulted on staffing but who did not contribute directly to the administration or reports of the group included Louis Brandeis. Their recommendations eventually evolved into Wilson’s famous “fourteen points,” which he first presented to Congress in 1918.

At the subsequent Paris Peace Conference of 1919, attended by Wilson, Colonel House, bankers Paul Warburg and Bernard Baruch, and others, House’s vision was implemented as the League of Nations in 1920, the precursor to the United Nations. Paul Warburg led the American, which included Walter Lippmann and the brothers Allen and John Foster Dulles. Allen Dulles, future head of the CIA, and his brother John Foster, were in the employ of Sullivan and Cromwell.[489] It was Walter Lippmann who recommended Allen Dulles as a top recruit for Col. House’s plan to use the United States relief program in Europe after the war as cover for intelligence activities.[490] Paul’s brother Max, of the Warburg banking consortium in Germany and the Netherlands, headed the German delegation. Judge Louis Brandeis also brought his influence to bear on the Wilson administration in the negotiations leading up to the Balfour Declaration and the Paris Peace Conference.

It was Paul Warburg who said, “We shall have World Government, whether or not we like it. The only question is whether World Government will be achieved by conquest or consent.”[491] However, the US Senate ultimately rejected League of Nations. Deciding that America would not join any scheme for world government without a change in public opinion, Col. House, members of the Inquiry and the Round Table formed the Royal Institute for International Affairs (RIIA) in 1920, for the purpose of coordinating British and American efforts. They also formed an American branch, known as the Council on Foreign Relations (CFR), founded in following year by Col. House and Walter Lippmann with

the financial assistance of John D. Rockefeller Jr.. The early CFR included members like J.P. Morgan, Paul Warburg and Jacob Schiff. Round Tabler Lionel Curtis became a strong supporter of international government in the form of the League of Nations and attended the Paris Peace Conference. In 1919, he was the main figure behind the establishment of RIIA in London, and he also helped the helped the formation CFR.

Rockefeller Foundation

According to George Orwell, in his dystopian novel *Nineteen Eighty-Four*, “Who controls the past controls the future. Who controls the present controls the past.” Most people understand propaganda as being designed to disguise a nation’s current policies. What Orwell was trying to highlight is that, in order to be interpreted appropriately, current actions must be placed into a larger historical context. For the most part, that context is so taken for granted that few recognize is as propaganda. In the case of Western societies, that is a legacy of the Enlightenment, which presents European intellectual culture as the pinnacle of human civilization, having resulted in secular democracy. In other words, the Aryan myth. That mythology was mobilized to great effect during World War I to justify America’s entry into the war as a moral obligation to come to the defense of these sacred principles.

As one of America’s most respected journalists, Lippmann’s views regarding the role of journalism in a democracy were contrasted with the contemporaneous writings of John Dewey in what has been retrospectively named the Lippmann-Dewey debate. It was from Lippmann that Noam Chomsky derived the title for his famous book, where Lippmann described “the manufacture of consent” as a “revolution” in “the practice of democracy” that had become “a self-conscious art and a regular organ of popular government.” This, he claimed, was a natural development when “the common interests very largely elude public opinion entirely, and can be managed only by a specialized class whose personal interests reach beyond the locality.”[492]

The phrase was also employed by Edward Bernays, who is considered the founder of public relations. Bernays was a double nephew of Sigmund Freud, by his mother who was Freud's sister, and of his father's sister, Martha Bernays Freud, who married Freud. During World War I, Bernays worked for the Wilson administration, with the Committee on Public Information. Also known as the CPI, or the Creel Committee, it was influential in promoting the idea that America's war efforts were primarily aimed at "bringing democracy to all of Europe." Stunned by the degree to which the slogan of "democracy" was successful in swaying public opinion, Bernays wondered whether this propaganda model could be employed during times of peace. Due to negative connotations associated with the German's use of the word "propaganda," Bernays opted for the term "Public Relations." [493]

Bernays' thinking was heavily shared by and influenced Lippmann, who sat on the CPI with Bernays, quoting him extensively in his seminal work *Propaganda*. Citing works of Freud and Lippmann, Bernays pioneered the field of public relations and its use of psychology and other social sciences to shape public opinion. Bernays described the masses as irrational and subject to herd instinct, and outlined how skilled practitioners could use crowd psychology and psychoanalysis to control them in desirable ways. Therefore, according to Bernays, "If we understand the mechanism and motives of the group mind, is it not possible to control and regiment the masses according to our will without their knowing about it? The recent practice of propaganda has proved that it is possible, at least up to a certain point and within certain limits."[494] Bernays later called this scientific technique of opinion-modification the "engineering of consent," a variation of Lippman's "manufacture of consent."[495] In *Public Opinion* (1922), Lippmann wrote:

> That the manufacture of consent is capable of great refinements no one, I think, denies. The process by which public opinions arise is certainly no less intricate than it has appeared in these pages, and the opportunities for manipulation open to anyone who understands the process are plain enough. . . . [a]s a result of psychological research, coupled with the modern

> means of communication, the practice of democracy has turned a corner. A revolution is taking place, infinitely more significant than any shifting of economic power.... Under the impact of propaganda, not necessarily in the sinister meaning of the word alone, the old constants of our thinking have become variables. It is no longer possible, for example, to believe in the original dogma of democracy; that the knowledge needed for the management of human affairs comes up spontaneously from the human heart. Where we act on that theory we expose ourselves to self-deception, and to forms of persuasion that we cannot verify. It has been demonstrated that we cannot rely upon intuition, conscience, or the accidents of casual opinion if we are to deal with the world beyond our reach.[496]

And the most powerful propaganda tool for rallying the Western world behind the imperialistic policies of the Round Table has been the myth of “Western Civilization.” That has been accomplished by conveniently omitting the contributions of other civilizations, and by adopting the occult-influenced Aryan myth and Hegel’s philosophy of history, ultimately founded on the Kabbalah of Isaac Luria. The story is that “Western Civilization” began in Greece, incepting the evolution of secular democracy, that represents the end-result of centuries of human intellectual development. That interpretation is now used to disguise America’s imperialism, by asserting that it is purportedly America’s sacred obligation to impose that system on the rest of the world.

This myth of the “History of Western Civilization” was integrated into American culture largely through the efforts of John D. Rockefeller Sr (1839 – 1937). John D. Rockefeller, along with his son John D. Rockefeller, Jr. founded the Rockefeller Foundation in 1913. According to Madame Drinette Verdier, Rockefeller was inspired to turn to charity Swami Vivekananda, as reported by one his disciples, Madame Emma Calve. Calve recounted that Rockefeller initially refused to meet with Vivekananda, until he finally barged on the swami unannounced, who barely acknowledge his entry. Rockefeller was annoyed that Vivekananda didn’t show him the honor he was accustomed to, but After a while, Vivekananda told Rockefeller about

events from his life that none should have known but himself, and managed to convince him that God had given him all his wealth to do good in the world.[497]

The purported mission of the Rockefeller Foundation was “to promote the well-being of mankind throughout the world.” Essentially, by applying for tax-exempt status, their donors avoid a tax expense, and can then use those funds to pursue various political goals. The Select Committee to Investigate Tax-Exempt Foundations and Comparable Organizations, also known as the Reece committee, an investigative committee of the United States House of Representatives between 1952 and 1954, found that the major foundations had been involved in subversive activities. Norman Dodds, who served as chief investigator, began with a definition of “subversive,” saying that the term referred to “any action having as its purpose the alteration of either the principle or the form of the United States Government by other than constitutional means.” He then proceeded to show that the Ford and Rockefeller Foundations were using funds excessively on projects at Columbia, Harvard, Chicago University and the University of California, in order to enable “oligarchical collectivism.” It was also discovered by him that these or other foundations were involved in the intentional instigation of the United States into World War I and attempting to mold world history through the explicit control of education in the United States.

As revealed by William H. McIlhany, in *The Tax-Exempt Foundations*, from minutes of the meetings of these foundations, they posed themselves the following question: “is there any means known to man more effective than war, assuming you wish to alter the life of an entire people?” They could not find one, and so helped to precipitate World War I. Following the “Great War,” however, recognizing the need to maintain the control over the “diplomatic machinery” of the United States which they had obtained, the foundations recognized that “they must control education.” Together, as William McIlhany described, the Rockefeller and Carnegie foundations “decided the key to it is the teaching of American history and they must change that. So they then approached the most prominent of what we might call American historians at that time with

the idea of getting them to alter the manner in which they presented the subject."[498]

The myth of America's role in the defense of democracy became part of university curriculum through the efforts of the General Board of Education (GEB), chartered by the John D. Rockefeller, and the Carnegie Foundation for the Advancement of Teaching (CFAT). Known as General Education, or the Western Civilization Course, centered at the Rockefeller funded University of Chicago, they created a Hegelian interpretation of history. It presented history as the development of secular democracy that began in Ancient Greece and reached its ultimate fulfillment in the United States. To justify its entry into the war, the U.S. was presented as part of a "Western" civilization, of which the main Allied powers, France and England were also a part, and to whose defense they should now devote themselves.

As Clyde Barrow has shown, in *Universities and the Capitalist State*, through their influence the entire American educational system was coordinated to serve a centralized control. Because, according to their directives, "history, properly studied or taught, is constantly reminding the individual of the larger life of the community… This common life and the ideals which guide it have been built up through the sacrifice of individuals in the past, and it is only by such sacrifices in the present that this generation can do its part in the continuing life of the local community, the State, and the Nation." [499] Clyde Barrow commented that:

> The full-scale rewriting of history under state supervision not only facilitated a short-term justification of American participation in the war, but also helped to institutionalize a much broader and more permanent ideological conception of the United States in the social sciences and humanities.[500]

The first recommendations to educators during WWI were careful to warn them that using outright lies or false information was a "mistaken view of patriotic duty," that was likely to be counterproductive in the long run. The recommendations went on to provide detailed suggestions on how to teach history "properly."[501]

They urged teachers to stress the difference between Germany on the one hand, and France, Britain, and the U.S. on the other, as a conflict originating in the struggle between despotism and democracy. This was a continuation of the same struggle for Liberty, which America had initiated in the American Revolution. If it had been America's destiny to perfect democracy, it was now America's responsibility to defend democracy wherever it was threatened and bring it to the rest of the world.

7. Eugenics & Sexology

Fabian Society

Among his numerous contacts and personal acquaintances, George Sylvester Viereck was also a close friend of Sigmund Freud and the famous Irish playwright George Bernard Shaw, who was a member of the Fabian Society, an organization that was among the early proponents of eugenics. The idea of a modern project of improving the human population through a statistical understanding of heredity used to encourage good breeding was originally developed by Francis Galton and, initially, was closely linked to Darwinism and his theory of natural selection. Assessing the work of Charles Darwin, and considering the experience of animal breeders and horticulturists, Galton wondered if the human genetic pool could be improved: “The question was then forced upon me—Could not the race of men be similarly improved? Could not the undesirables be got rid of and the desirables multiplied?”[502]

Galton’s concept of soon won many adherents, notably in North America and England, particularly among members of the Fabian Society, the British socialist organization founded in 1884. The purpose of the Fabian Society was to advance the principles of democratic socialism via gradualist and reformist effort in democracies, rather than by revolutionary overthrow. At the core of the Fabian Society were Sidney and Beatrice Webb, who co-founded the London School of Economics. Leading Fabians included Bertrand Russell, George Bernard Shaw, H.G. Wells and Aldous’s brother Julian Huxley. Shaw revealed that their goal was to be achieved by “stealth, intrigue, subversion, and the deception of never calling socialism by its right name.”[503]

The Fabian Society was as a splinter group of the Fellowship of the New Life, composed of artists and intellectuals, which included Annie Besant and also members of the Society for Psychical Research. Fellowship members included Karl Marx’s daughter

Eleanor, Edward Carpenter, George Bernard Shaw, Havelock Ellis and H.P. Blavatsky's successor Annie Besant. Carpenter, Walt Whitman's homosexual lover, was a leading figure in late nineteenth and early twentieth century Britain, and corresponded with many famous figures such as Isadora Duncan, Mahatma Gandhi, Jack London, William Morris and John Ruskin. Carpenter was also instrumental in the foundation of the Fabian Society and the Labour Party.

Annie Besant was a leading speaker for the society. Besant's interest in socialism was sparked through her relationship with George Bernard Shaw, who considered Besant to be "The greatest orator in England." During 1884, Besant had developed a very close friendship with Edward Aveling, who first translated the works of Marx into English. Aveling eventually went to live with Marx's daughter Eleanor Marx. Aveling and Eleanor had joined the Marxist Social Democratic Federation and then the Socialist League, a small Marxist splinter group which formed around the artist William Morris. It seems that Morris played a large part in converting Besant to Marxism.[504] Eliza Doolittle in Bernard Shaw's play *Pygmalion* (1914) and the later film *My Fair Lady* was based on William Morris's wife Jane.

In addition to Nehru, several pre-independence leaders in colonial India such as Jawaharlal Nehru (1889 – 1964) later the first Prime Minister of India, were members of the Fabian Society. Both Nehru and Gandhi spoke of Besant's influence with admiration.[505] As a child, under the influence of a tutor, Ferdinand T. Brooks, Nehru became interested in theosophy and was initiated into the Theosophical Society at age thirteen by family friend Besant. Nehru went to Trinity College, Cambridge in 1907 and studied the writings of Shaw, Wells, Keynes and Russell.[506] After completing his degree in 1910, Nehru moved to London and studied law at Inner temple Inn, and continued to study the scholars of the Fabian Society including Beatrice Webb.[507]

According to Shaw, "the most thoroughgoing opponents of our existing state of society" declared themselves followers not of Karl Marx but of John Ruskin, the English art critic, Social Darwinist, Freemason, occultist and pedophile, who inspired Cecil Rhodes

imperialistic ambitions.[508] Ruskin first came to widespread attention with the first volume of *Modern Painters* in 1843, in which he argued that the principle role of the artist is "truth to nature." Theorists and practitioners in a broad range of disciplines acknowledged their debt to Ruskin. Architects including Le Corbusier, Louis Sullivan, Frank Lloyd Wright (who married Gurdjieff's former lover Olga Ivanovna Hinzenberg) and Walter Gropius incorporated Ruskin's ideas in their work. Writers as diverse as Oscar Wilde, G.K. Chesterton and Hilaire Belloc, T.S. Eliot, W.B. Yeats and Ezra Pound felt Ruskin's influence.

The Huxleys came from a family of eugenicists and ardent defenders of Darwin's Theory of Evolution. Huxley's grandfather, Thomas Henry Huxley (1825 – 1895), was known as "Darwin's Bulldog." It was Thomas Henry Huxley who coined the term "Darwinism" in his March 1861 review of *On the Origin of Species*, and by the 1870s the term opened the way to the interpretations of "Social Darwinism," when it was used to apply biological concepts of "natural selection" and "survival of the fittest" to sociology and politics. Despite the fact that Social Darwinism bears Charles Darwin's name, it is also linked today with others, notably Herbert Spencer, Thomas Malthus, and Francis Galton, the founder of eugenics.

Aldous Huxley was widely acknowledged as one of the pre-eminent intellectuals of his time.[509] He was nominated seven times for the Nobel Prize in Literature. After studying at Balliol, Oxford, Huxley taught French at Eton, where George Orwell and Stephen Runciman were among his pupils. During World War I, Huxley spent time among the Bloomsbury Group. Huxley was also involved in the Fabian Society and along with his student George Orwell, he was the protégé of H.G. Wells.

The first Fabian Society pamphlets advocating tenets of social justice also advanced eugenics, advocating the ideal of a scientifically planned society and supported eugenics by way of sterilization.[510] According to H.G. Wells:

> We cannot go on giving you health, freedom, enlargement, limitless wealth, if all our gifts to you are to be swamped by an indiscriminate torrent of progeny… and we cannot make the

> social life and the world-peace we are determined to make, with the ill-bred, ill-trained swarms of inferior citizens that you inflict upon us.[511]

"Beneath their seemingly compassionate rhetoric," wrote Dennis Sewell in the *New Spectator*, "the founders of the Fabian Society were snobbish, elitist and harboured a savage contempt for the poorest of the poor."[512] At the peak of its popularity, eugenics was supported by a wide variety of prominent people including, Winston Churchill, Theodore Roosevelt, Herbert Hoover, and a disproportionate number of Fabians, including Havelock Ellis, H.G. Wells, George Bernard Shaw, John Maynard Keynes and Sidney Webb, and others influenced by them, like sexologist Norman Haire and sex educators Marie Stopes and Margaret Sanger, the founder of Planned Parenthood Federation of America. Even for George Bernard Shaw, "the only fundamental and possible Socialism" was "the socialisation of the selective breeding of Man."[513] Beatrice Webb declared eugenics to be "the most important question of all" while her husband Sydney remarked that "no eugenicist can be a laissez-faire individualist."[514]

The field adapted to psychiatry the concepts of eugenics, or more specifically, race purification, race hygiene, or race betterment developed in London's Galton Laboratory and its sister eugenics societies in England and America. Eugenics became an academic discipline at many colleges and universities and received funding from many sources. In addition to being practiced in a number of countries, eugenics was internationally organized through the International Federation of Eugenics Organizations.

Eugenics was supported through extensive financing by corporate philanthropies, specifically the Carnegie Institution, the Rockefeller Foundation and the Harriman railroad fortune.[515] They were all in league with many of America's most respected scientists at the time, hailing from prestigious universities such as Stanford, Yale, Harvard, and Princeton. Stanford president David Starr Jordan originated the notion of "race and blood" in his 1901 thesis "The Blood of the Nation: A Study in the Decay of Races by the Survival of the Unfit," published in *Popular Science Monthly*.

The government under Theodore Roosevelt created a national Heredity Commission in 1906 that was charged to investigate the genetic heritage of the country and to "(encourage) the increase of families of good blood and (discourage) the vicious elements in the cross-bred American civilization."[516] Roosevelt wrote to a prominent eugenicist named Charles Davenport that "society has no business to permit degenerates to reproduce their kind. It is really extraordinary that our people refuse to apply "to human beings such elementary knowledge as every successful farmer is obliged to apply to his own stock breeding."[517] Charles Davenport supported by the Carnegie Institution established the Eugenics Record Office, a research institute that gathered biological and social information about the American population, serving as a center for eugenics and human heredity research from 1910 to 1939.[518]

Roosevelt was a friend of Madison Grant, an American lawyer, known primarily for his *The Passing of the Great Race* (1916), a book espousing scientific racism, which played an active role in crafting strong immigration restriction and anti-miscegenation laws in the United States. According to Grant: "[I]f the valuable elements in the Nordic race mix with inferior strains or die out through race suicide, then the citadel of civilization will fall for mere lack of defenders."[519] Hitler would write to him, complimenting Grant for what he called "my bible."[520]

Working with the eugenicists of the Fabian Society of Sidney and Beatrice Webb, Lord Balfour— Round Table member and later Prime Minister, known for the Balfour Declaration—founded the first International Eugenics Conference in 1912 alongside a young Winston Churchill, First Lord of the British Admiralty. Charles Darwin's cousin and founder of eugenics, Sir Francis Galton died mere weeks before being able to keynote the conference. Major Leonard Darwin, the son of Charles Darwin, was presiding. Luminaries included Lord Alverstone, as well as the ambassadors of Norway, Greece, and France. By its end, the Congress had established a Permanent International Eugenics Committee, over which Darwin was named president. In 1921, the Committee arranged for the second meeting of the International Eugenics Congress to take place, led by Henry Fairfield Osborn, Madison

Grant, and Clarence Little. In 1925, the Committee was renamed the International Federation of Eugenic Organizations (IFEO), where Charles Davenport was a dominant force.

Nazi eugenics actually began in the United States, and emerged in Germany under Rockefeller funding. After World War I, the Rockefeller Foundation began funding a medical specialty known as psychiatric genetics in Germany. In 1917, the Rockefeller Foundation created the Kaiser Wilhelm Institute for Psychiatry in Munich (formerly known as the Kraepelin Institute) and in 1927, the Kaiser Wilhelm Institute for Anthropology, Eugenics and Human Heredity in Berlin. The Kraepelin institute had initially been endowed by Paul Warburg's brother-in-law James Loeb, of the Kuhn-Loeb banking family, and Gustav Krupp von Bohlen und Halbach, head of the Krupp family. The institute was named after Emil Kraepelin (1856 – 1926), who is considered the founder of modern scientific psychiatry, as well as of psychopharmacology and psychiatric genetics.[521] The theories of Kraepelin, whom Freud nicknamed "the super-pope" of psychiatry, dominated the subject at the start of the twentieth century, although he was eventually overshadowed by the reception of Freud.[522]

Society for Psychical Research

Fabian Society member Bertrand Russell, along with Arthur Conan Doyle, Lord Balfour, John Dewey and John Ruskin was a member of the Society for Psychical Research (SPR), a non-profit organization founded in 1882 for the stated purpose of understanding "events and abilities commonly described as psychic or paranormal by promoting and supporting important research in this area" and to "examine allegedly paranormal phenomena in a scientific and unbiased way." Despite the association of several of its members with Theosophy, it was the SPR which later investigated Blavatsky's mysterious Mahatma letters which were said to appear out of thin air and in 1885 declared her to be a fraud.

At the end of the nineteenth century, largely unacknowledged by historians of the human sciences, psychical researchers such as Frederic and Arthur Myers, Edmund Gurney, Julian Ochorowicz,

Charles Richet, Max Dessoir, Albert von Schrenck-Notzing, Richard Hodgson and Henry and Eleanor Sidgwick were actively involved in the development of the emerging science of psychology. “While rooted in attempts to test controversial claims of telepathy, clairvoyance and survival of death,” explains Sommer, “these contributions enriched early psychological knowledge quite independently of the still hotly debated evidence for ‘supernormal’ phenomena.”[523] Joseph Jastrow, one of the founding members of the American Society for Psychical Research, reminisced about the problem of psychical research, “which in the closing decades of the nineteenth century was so prominent that in many circles a psychologist meant a ‘spook hunter’.”[524]

For the most part, as indicated by Andreas Sommers, historians have failed to assess the wider implications of the fact that William James, the founder of academic psychology in America, considered himself a psychical researcher and sought to assimilate the scientific study of mediumship, telepathy and other paranormal subject into the new field. In 1884, William James became a founding member of the American Society for Psychical Research (ASPR) and, in 1894 and 1895, a president of the SPR, and he reviewed and defended the work of the SPR in psychology and science periodicals like *Mind*, the *Psychological Review*, *Nature* and *Science*.

Sigmund Freud and William James met once in 1909, at a gathering of psychologists at Clark University in Worcester, Massachusetts. Several other psychologists who had also attended soon came to achieve renown in their own right, including Carl Jung, Alfred Adler, and Ernest Jones, who had arrived with Freud. But it was Freud who was the star attraction at the conference, and it was his *Five Lectures on Psycho-Analysis* that James had come to hear. In the late 1880s, Freud studied hypnotism under Hippolyte Bernheim (1840 – 1919) in Nancy, together with Wilhelm Hübbe-Schleiden. Bernheim was a Jewish physician and neurologist from France, chiefly known for his theory of suggestibility in relation to hypnotism.[525] Bernheim also had a significant influence on Freud, who had visited Bernheim in 1889, and witnessed some of his experiments. Freud would later refer to himself a pupil of Bernheim, and it was out of his practice of Bernheim’s suggestion and hypnosis

that psychoanalysis would evolve.[526] Freud had already translated Bernheim's *On Suggestion and its Applications to Therapy* in 1888, and later described how "I was a spectator of Bernheim's astonishing experiments upon his hospital patients, and I received the profoundest impression of the possibility that there could be powerful mental processes which nevertheless remained hidden from the consciousness of man."[527]

Hübbe-Schleiden, an associate of Henry Steel Olcott and Annie Besant, who founded the German Theosophical Society, to which belonged Franz Hartmann and Rudolf Steiner. It has been suggested that the hasty attempt to found a German branch of the Theosophical Society sprang from Blavatsky's desire for a new center after a scandal involving charges of charlatanism against the theosophists at Madras early in 1884 by Richard Hodgson of the SPR.[528] Hubbe-Schleiden was also a founding member of the formation of the German *Gesellschaft für psychologische Forschung* ("Society for Psychological Research"), with Albert Freiherr von Schrenck-Notzing (1862 – 1929) and Max Dessoir (1867 – 1947). [529]

Schrenck-Notzing was a German medical doctor and a pioneer of psychotherapy and parapsychology, who had participated in Max Theon's Cosmic Movement.[530] William James and Schrenck-Notzing seemed to have met at the first International Congress of Psychology in Paris in 1889.[531] Dessoir was a member of the Society for Psychical Research (SPR).[532] According to Andreas Sommer, Dessoir and Schrenck-Notzing closely followed the example of SPR member William James by acting as conduits for French and English strands of experimental psychology.[533] Dessoir, who was born in Berlin into a German Jewish family, was an associate of Pierre Janet and Freud. Dessoir was an amateur magician who had used the pseudonym "Edmund W. Rells," and was interested in the history and psychology of magic. Dessoir is also known for his coinage of the term "Parapsychologie" in an attempt to delineate the scientific study of a certain class of "abnormal," though not necessarily pathological mental phenomena. He published a series of articles entitled *The Psychology of Legerdemain*, which were printed in five weekly installments for the Open Court journal in

1893.[534] He was a professor at Berlin from 1897 until 1933, when the Nazis forbade him to teach.

The *Gesellschaft*, founded in 1890, was an amalgamation of two previously existing associations, the *Psychologische Gesellschaft* ("Psychological Society") in Munich, cofounded by Schrenck-Notzing, and the *Gesellschaft für Experimental-Psychologie* ("Society of Experimental Psychology") in Berlin under the leadership of Max Dessoir. Both organizations were founded as psychical research societies similar to the Society for Psychical Research (SPR) in England, whose research program, which included studies of telepathy, apparitional experiences, mediumship, and hypnotism, they attempted to emulate. In her study of *fin-de-siecle* German occultism, Corinna Treitel noted that although historians have been reluctant to explore the co-emergence of psychical research and academic psychology, there is much evidence to suggest that a history of German psychology would not be complete without it.[535]

The foundation of the *Psychologische Gesellschaft* in 1886 was preceded in January of the same year by Hubbe-Schleiden's *The Sphinx*, Hübbe-Schleiden's periodical *The Sphinx* was a powerful influence in the German occult revival until 1895. Both Dessoir and Schrenck-Notzing were regular contributors. The focus of publication was the promotion of the "transcendental psychology" of Carl du Prel (1839 – 1899), a German philosopher and writer on mysticism and the occult, as outlined in his *Philosophie der Mystik*. According to Sommer, "It was owing to the purpose of establishing du Prel's transcendental psychology, whose empirical foundations were research into dreams, mesmerism, somnambulism, and hypnotism, that *The Sphinx* became one of the most important—if not the most important—early German periodicals serving as a conduit for the latestworks in hypnotism from France and England."[536] The fourth edition of Freud's *The Interpretation of Dreams* (1914) positively cites du Prel as both a mystic and one whose conclusions parallel and apply Freud's work.[537]

Schrenck-Notzing devoted his time to the study of paranormal events connected with mediumship, hypnotism and telepathy. He investigated spiritualist mediums such as Willi Schneider, Rudi Schneider, and Valentine Dencausse.[538] Also a witness to these

experiments was author Thomas Mann, who detailed his experiences with Willy and Rudi Schneider in *Okkulte Erlebnisse* ("Occult Experiences"). Schrenck-Notzing investigated the medium Eva Carrière. Carrière was well known for running around the séance room naked indulging in sexual activities with her audience. During the course of the séance sittings with Schrenck-Notzing, her companion Juliette Bisson would put her finger into Eva's vagina to ensure no "ectoplasm" had been placed there beforehand to deceived the investigators, and she would also strip nude at the end of a séance, demanding another full gynecological exam.[539] Carrière's psychic performances were investigated by Arthur Conan Doyle, and Harry Houdini dismissed her performance as a magician's trick, the Hindu needle trick.[540] Schrenck-Notzing, however, believed the ectoplasm she produced was real. However, Schrenck-Notzing theorized that her ectoplasm "materializations" did not have anything to do with spirits, but were the result of "ideoplasty" in which the medium could form images onto ectoplasm from her mind.[541]

In the early 1890s, Prof Charles Robert Richet (1850 – 1935), the president of the British SPR, invited Schrenck-Notzing to attend sittings with the notorious Italian medium Eusapia Paladino, who converted previous sceptics, such as Cesare Lombroso, Enrico Morselli and Pierre Curie, to a belief in paranormal phenomena.[542] Richet was a French physiologist at the Collège de France known for his pioneering work in immunology. In 1913, he won the Nobel Prize in Physiology or Medicine "in recognition of his work on anaphylaxis." Richet devoted many years to the study of paranormal and spiritualist phenomena, coining the term "ectoplasm." Richet also believed in the inferiority of blacks, was a proponent of eugenics and presided over the French Eugenics Society towards the end of his life.

Paladino claimed powers such as the ability to levitate tables, communicate with the dead through her spirit guide John King, and to produce other supernatural phenomena. Joseph Jastrow, in his book *The Psychology of Conviction* (1918), included a chapter denouncing Palladino as a fraud. Harry Houdini and Joseph Rinn also claimed her feats were conjuring tricks. Max Dessoir and Albert

Moll of Berlin detected the precise substitution tricks that were used by Palladino. Dessoir and Moll wrote: “The main point is cleverly to distract attention and to release one or both hands or one or both feet. This is Paladino’s chief trick.”[543]

While Paladino would cheat whenever she was given the opportunity, she was nevertheless reported to have produced, sometimes under good conditions of experimental control, levitations and remote manipulations of objects, materializations of human forms and the development of bizarre pseudopodia. Many skeptical scientists who came to investigate her left as believers. For example, Cesare Lombroso, one of the chief enemies of psychical research and spiritualism in Italy, attended sittings with Palladino in the 1890s with the intent of exposing her, but left completely convinced and embraced the spirit hypothesis to explain some of these phenomena. Most other investigators of Palladino and other mediums, such as Charles Richet, Enrico Morselli, Théodore Flournoy and Schrenck-Notzing, however, rejected the spirit hypothesis and favored a psychodynamic explanation in terms of “teleplasty” or “ideoplasty,” describing the materializations as “externalized dreams” of physical mediums.[544]

The definitive blow to Paladino, and the credibility of mediums and seances in general, came when James’ student the Harvard psychologist Hugo Münsterberg—who worked for the German *Propaganda Kabinett* that counted George Sylvester Viereck, Otto Kahn’s friend Hanns Heinz Ewers, among its members and resources, who were all intimately acquainted with Aleister Crowley—with the help of a hidden man lying under a table, caught her levitating the table with her foot.[545] Münsterberg’s report, originally published in the *Metropolitan Magazine* in 1910, reprinted with minor changes in American Problems in 1912, was summarized in the *New York Times* and many other papers across the country and beyond, and publicized in both the popular and scientific press as the final verdict on paranormal phenomena for public general in general.[546] Münsterberg’s conclusion was that, “Her greatest wonders are absolutely nothing but fraud and humbug; this is no longer a theory but a proven fact.”[547] At the same time, however, Münsterberg believed that Paladino might not be held fully responsible for her

deceptions, proposing that it was “improbable that Madame Palladino, in her normal state is fully conscious of this fraud. I rather suppose it to be a case of complex hysteria in which a splitting of the personality has set in.”[548]

In 1912, the SPR extended a request for a contribution to a special medical edition of its Proceedings to Sigmund Freud. Though according to Ronald W. Clark, “Freud surmised, no doubt correctly, that the existence of any link between the founding fathers of psychoanalysis and investigation of the paranormal would hamper acceptance of psychoanalysis” as would any perceived involvement with the occult. Nonetheless, Freud did respond, contributing an essay titled “A Note on the Unconscious in Psycho-Analysis” to the *Medical Supplement to the Proceedings of the Society for Psychical Research*.[549]

Sigmund Fraud

David Bakan in *Sigmund Freud and The Jewish Mystical Tradition*, has shown that Freud too was a “crypto-Sabbatean,” which would explain his extensive interest in the occult and the Kabbalah. *The Hidden Freud: His Hassidic Roots*, by Joseph H. Berke, explores Freud and his Jewish roots and demonstrates the input of the Jewish mystical tradition into Western culture through psychoanalysis. According to Dr. Sanford Drob, the Chabad psychology is, “an important precursor of Freud’s famous description of psychoanalytic cure.”[550] As Drob noted, while none of Freud’s biographers discuss Jewish religious influence on his work, they are unanimous in acknowledging that Freud’s sense of Jewishness was the single most important part of his personal background. Freud’s parents each came from towns in Galicia which was a center of Hasidism and learning. In a letter to a personal acquaintance, Freud described his father as coming from a Hasidic background. Freud’s great-grandfather, Rabbi Ephraim Freud, and grandfather, Rabbi Shlomo Freud, were learned Hasidic Jews.[551]

Maya Balakirsky Katz revealed that in consultation with Sigmund Freud, the Viennese psychoanalyst Wilhelm Stekel (1868 –

1940) treated the sixth Chabad rebbe, Sholom DovBer Schneerson (1860 – 1920), commonly referred to as the Rashab. The Rashab confessed that a "man-servant," whose tasks included watching over the rabbi as a child, sexually molested him from the time he was "five or six" until his marriage. The Rashab's brother habitually took the rabbi into his wife's bedroom, "where he displayed her in scant attire, with the idea of arousing him, and to hold his wife's beauty before his eyes." In his brother's absence, the Rashab remained with his sister-in-law, playing with her and "having fun." The Rashab occasionally wrestled with a friend in his wife's presence, and, after successfully pinning his friend on the floor, the rabbi triumphantly took his wife to bed.[552]

Freud also read Nietzsche as a student and analogies between their work were pointed out almost as soon as he developed a following. Freud and Nietzsche had a common acquaintance in Lou Andreas-Salomé, a Russian-born psychoanalyst and author. Somewhat of a *femme fatale*, Andreas-Salomé also had an affair with Richard Wagner and Nietzsche. Salomé claimed that Nietzsche was desperately in love with her and that she refused his proposal of marriage to her. During her lifetime she achieved some fame with her controversial biography of Nietzsche, the first major study of his life. Salomé was a pupil of Freud and became his associate in the creation of psychoanalysis. Freud considered Salomé's article on anal eroticism from 1916 one of the best things she wrote. This led him to his own theories about anal retentiveness.[553]

According to Frederick Crews, author of *Freud: The Making of an Illusion*, Freud was a money-obsessed, sex-crazed fraud. According to his ex-friend Wilhelm Fliess, "the reader of thoughts merely reads his own thoughts into other people."[554] He writes how Freud would sexually assault his female patients, who would come away from his treatments in much worse condition. Crews deduces that as a teenager, while his parents were away and he was left in charge of his younger siblings, Freud sexually abused his younger sister. After Freud and his wife Martha's sex life ended, he had an affair with her sister, Minna, who came to live with them when she was widowed. In what became the basis of his Oedipal Complex, Freud admitted he was in love with his mother: "I have found, in my

own case, the phenomenon of being in love with my mother and jealous of my father, and I now consider it a universal event in early childhood."[555]

Freud proposed that the Oedipus complex, which originally refers to the sexual desire of a son for his mother, is a desire for the parent in both males and females, and that boys and girls experience the complex differently: boys in a form of castration anxiety, girls in a form of penis envy. Penis envy is a stage in which young girls experience anxiety upon realization that they do not have a penis, beginning the transition from an attachment to the mother to competition with the mother for the affection of the father. The parallel reaction of a boy's realization that women do not have a penis is castration anxiety, the theory that a child has a fear of damage being done to their genitalia by the parent of the same sex as punishment for sexual feelings toward the parent of the opposite sex.

Essentially, Freud provided a secular justification for the Gnostic concept of sin. According to Freud, young children are "polymorphously perverse" by nature, displaying basic sexual tendencies otherwise regarded as perverse. Societal mores "suppress" infantile "sexuality" which remains latent in the unconscious mind of adults. He further argued that as humans develop they become fixated on different and specific objects through their developmental stages from infancy through about age five. The first is the oral stage, exemplified by an infant's incestuous "pleasure" in nursing. Next, Freud justifies coprophilia, or sexual arousal from human excrement, but he suggested that the anal stage marked by a child's "pleasure" in evacuating his or her bowels. In the phallic stage, Freud contended, male infants become fixated on the mother as a sexual object—referred to as the *Oedipus Complex*—a phase brought to an end by threats of castration, resulting in the castration complex, which is the severest trauma in a young man's life.

Freud's theories were excessively concerned with sex and even incest, which is reflected in Sabbatean antinomianism. As Gershom Scholem noted, the Sabbateans were particularly obsessed with upturning prohibitions against sexuality, particularly those against

incest, as the *Torah* lists thirty-six prohibitions that are punishable by "extirpation of the soul," half of them against incest. Baruchiah Russo (Osman Baba), who in about the year 1700 was the leader of the most radical wing of the Sabbateans in Salonika and who directly influenced Jacob Frank, not only declared these prohibitions abrogated but went so far as to transform their contents into commandments of the new "Messianic Torah." Orgiastic rituals were preserved for a long time among Sabbatean groups and among the Dönmeh until about 1900. As late as the seventeenth century a festival was introduced called Purim, celebrated at the beginning of spring, which reached its climax in the "extinguishing of the lights" and in an orgiastic exchange of wives.[556]

As Bakan indicated, in his book *Moses and Monotheism*, Freud makes clear that, as in the case of the Pharaohs of Egypt, incest confers god-like status on its perpetrators. In the same book, Freud argued that Moses had been a priest of Aten instituted by Akhenaten, the Pharaoh revered by Rosicrucian tradition, after whose death Moses was forced to leave Egypt with his followers. Freud also claims that Moses was an Egyptian, in an attempt to discredit the origin of the Law conferred by him. Commenting on these passages, Bakan claims that his attack on Moses was an attempt to abolish the law in the same way that Sabbatai Zevi did.

Thus, Freud disguised a Frankist creed with psychological jargon, proposing that conventional morality is an unnatural repression of the sexual urges imposed during childhood. Freud instead posited that we are driven by subconscious impulses, primarily the sex drive. In *Totem and Taboo*, published in 1913, which caused quite a scandal. Freud theorized about incest through the Greek myth of Oedipus, in which Oedipus unknowingly killed his father and married his mother, and incest and reincarnation rituals practiced in ancient Egypt. He used the Oedipus conflict to point out how much he believed that people desire incest and must repress that desire.

Archetypes

Carl Jung (1875 – 1961), the founder analytical psychology, who had worked with Freud, commented approvingly on the Jewish mystical origins of Freudian psychoanalysis, stating that in order to comprehend the origin of Freud's theories:

> …one would have to take a deep plunge into the history of the Jewish mind. This would carry us beyond Jewish Orthodoxy into the subterranean workings of Hasidism...and then into the intricacies of the Kabbalah, which still remains unexplored psychologically.[557]

The uncle to Jung's grandfather was Johann Sigmund Jung (1745 – 1824), a member of the Illuminati.[558] In his autobiography, Jung attributes the roots of his destiny as the founder of analytical psychology to his ancestor Dr. Carl Jung of Mainz (d. 1645), whom he portrays as a follower of the Rosicrucian and alchemist Michael Maier.[559] Jung indicated that his own grandfather, Carl Gustav Jung Sr., famous as a doctor in Basel, rector of the University and a Grand Master of Swiss Masons, and that his coat of arms included Rosicrucian and Masonic symbolism. During his student days, he entertained acquaintances with the family legend that his paternal grandfather was the illegitimate son of Goethe and his German great-grandmother, Sophie Ziegler.[560]

Jung's mother, Emilie Preiswerk, was the youngest child of a distinguished Basel churchman and academic, Samuel Preiswerk (1799 – 1871), an antistes of the Swiss Reformed Church and a proto-Zionist, who taught Jung's father Paul Hebrew at Basel University. Emilie's father, who learned Hebrew because he believed it was spoken in heaven, accepted the reality of spirits, and kept a chair in his study for the ghost of his deceased first wife, who often came to visit him. Emilie herself often demonstrated "mediumistic powers" in her late teens and continued to enter curious trance states throughout her life, and during them she would communicate with the spirits of the dead.[561] In the doctoral thesis that emerged from these proceedings, *On the Psychology and Pathology of So-called Occult Phenomena*, Jung described séances held with his cousin Helene Preiswerk, whom Jung refers to her as a "young

woman with marked mediumistic faculties," and other family members.

In 1900, Jung moved to Zürich and began working at the Burghölzli psychiatric hospital under Eugen Bleuler (1857 – 1939), a Swiss psychiatrist and eugenicist, whose thought was derived from Spinoza and Nietzsche. Bleuler was already in communication with Freud, who eventually developed a close friendship with Jung. For six years they cooperated in their work. As sitters in Schrenck-Notzing psychical research seances, Bleuler and Jung confirmed reports of movements of objects and other phenomena previously observed with Willi Schneider's brother Rudi and his predecessors. Records of the sittings with Rudi were compiled by Gerda Walther after Schrenck-Notzing's death and published, with a foreword by Bleuler, by his widow.[562]

Among the formative influences on Jung were writings of Blavatsky's secretary, G.R.S. Mead, on Gnosticism, Hermeticism, and Mithraism. Jung had an apparent interest in the paranormal and occult. For decades he attended séances and claimed to have witnessed "parapsychic phenomena."[563] Initially, he attributed these to psychological causes, even delivering a 1919 lecture in England for the SPR on "The Psychological Foundations for the belief in spirits." However, he began to "doubt whether an exclusively psychological approach can do justice to the phenomena in question," and stated that "the spirit hypothesis yields better results."[564]

Jung had read Freud's *The Interpretation of Dreams* shortly after its publication in 1900 and the two entered into a correspondence that was to last for over six years. In 1909, they traveled to the United States to participate in the twentieth anniversary commemoration at Clark University in Worcester, Massachusetts, at the invitation of American psychologist, G. Stanley Hall. Jung became part of a weekly discussion group that met at Freud's house and included, among others, Alfred Adler and Otto Rank. This group evolved into the Vienna Psychoanalytic Society, and Jung became its first president in 1911. Jung had begun to develop concepts about psychoanalysis and the nature of the unconscious that differed from those of Freud, however, especially

Freud's insistence on the sexual basis of neurosis. After the publication of Jung's *Psychology of the Unconscious* in 1912, the disagreement between the two men grew, and their relationship ended in 1914.

Jung's early published studies on schizophrenia established his reputation, and he also won recognition for developing a word association test. Jung's discovery of the collective unconscious and the function of archetypes arose from his own dreams and visions, but more importantly from the investigation of the fantasies of his schizophrenic patients. It was not until 1919 that he first used the term "archetypes" in an essay titled "Instinct and the Unconscious." In addition to being a practicing psychiatrist, Jung conducted an extensive study of religious and mythological symbology that led him to develop this theory of the archetypes. Jung noticed that many religions shared similar patterns, themes, and symbols. What further provoked Jung's curiosity was that some of these same themes and symbols arose in the dreams and fantasies of patients who suffered from schizophrenia. Jung proposed that the human mind, or psyche, is not exclusively the product of personal experience, but rather contains elements which are pre-personal, or transpersonal, that are common to all. These elements he called the archetypes and he proposed that it is their influence on human thought and behavior that gives rise to the similarities between the various myths and religions.[565]

In 1913, at the age of thirty-eight, Jung had experienced a horrible "confrontation with the unconscious," and worried at times that he was "menaced by a psychosis" or was "doing a schizophrenia."[566] Jung repeatedly induced trance states in himself using methods he had learned from his experience with spiritualism, when he saw visions and heard voices. Jung began to transcribe his notes into what came to be called the *Red Book*, in which he described that he was visited by two figures, an old man and a young woman, who identified themselves as Elijah and Salome, and were accompanied by a large black snake. It is from his discussions with the Elijah figure—whom Jung called Philemon, as recounted in *Memories, Dreams and Reflections*—that Jung received his most profound insights about the nature of the human psyche. Salome,

who was identified by Jung as an anima figure, began worshipping Jung, saying to him, “You are Christ.” Then the snake coiled itself around Jung, and he realized as he struggled that he had assumed the attitude of the crucifixion.

During the period when Jung began composing his *Red Book*, his lover Toni Wolff was a crucial figure in his life. Wolff published little under her own name, but helped Jung develop some of his best-known concepts, including anima, animus, and persona, as well as the theory of the psychological types. Her best-known paper is an essay on four “types” or aspects of the feminine psyche: the Amazon, the Mother, the Hetaira, and the Medial (or mediumistic) Woman.[567] Jung and Wolff believed they had founded a new religion, conceived through polygamy, which was reminiscent of Sabbatean antinomianism. According to Noll: “They believed in a new faith in which their former sins and evils became necessary for spiritual rebirth. God—no longer One—would emerge from individual visionary experiences and automatic writing as a multitude of natural forces or entities that were both good and evil.”[568]

Bloomsbury Group

Freud provided the foundation for the reinterpretation of “Victorian” morality which became the basis of the “bohemianism” cultivated by the Bloomsbury Group. The leading Fabians intersected with the Bloomsbury Group, a group of writers and intellectuals who were particularly influential in England, who revolted against a “Victorian morality” which was shaped by their ancestors, the Clapham Sect.[569] Leonard, the son of Sidney Woolf, a Jewish barrister and Queen’s Counsel, and his wife Virginia Woolf formed the core of the Bloomsbury Group, along with the well-known economist John Maynard Keynes and his homosexual lover, Ludwig Wittgenstein, and writers D.H. Lawrence, E.M. Forster, Roger Fry, Lytton Strachey and Bertrand Russell.

From 1910, core members of the group became psychoanalysts. In 1917, Leonard and Virginia Woolf founded the Hogarth Press, which became the official psychoanalytic publishing house, publishing numerous books by Freud and members of the

Bloomsbury group. As well as publishing the works of the members of the Bloomsbury group, the Hogarth Press was at the forefront of publishing works on psychoanalysis and translations of foreign, especially Russian, works. There is evidence suggesting that Leonard Woolf and fellow Bloomsbury members John Maynard Keynes and Lytton Strachey became sufficiently interested to make significant use of psychoanalysis in their own work.[570]

As explained by Ted Wilson in *Bloomsbury, Freud, and the Vulgar Passions*, according to Leonard Woolf, opposition to civilized values in European history can be traced to "the sense of sin," which he claimed "accounts for the rigidity and persistence of the authoritarian view of politics."[571] According to Woolf, Freud's contributions to an understanding of the conscious and unconscious mind were as important as those of Newton and Darwin to other sciences:

> And just as Newton's and Darwin's discoveries or hypotheses profoundly affected spheres of thought and knowledge far outside the sciences in which they were made, so Freud's discoveries regarding the unconscious are of immense significance, not merely for individual psychology, but also for religion, ethics, politics, and sociology. Of all his contributions, that which is probably the most fundamental and far-reaching concerns man's sense of sin.[572]

Influenced by the crypto-Sabbatean antinomianism of Freud, the Bloomsbury Group attempted to push the bounds of sexual morality and public decency, under the guise of challenging society's prudishness. The Bloomsbury Group, which reacted against the social norms, "the bourgeois habits ... the conventions of Victorian life," deeply influenced literature, aesthetics, criticism, and economics as well as modern attitudes towards feminism, pacifism, and sexuality.[573] The group "believed in pleasure... They tried to get the maximum of pleasure out of their personal relations. If this meant triangles or more complicated geometric figures, well then, one accepted that too."[574] According to John Maynard Keynes:

> We repudiated entirely customary morals, conventions and traditional wisdom. We were, that is to say, in the strict sense of the term, immoralists. The consequences of being found out had, of course, to be considered for what they were worth. But we recognized no moral obligation on us, no inner sanction, to conform or to obey. Before heaven we claimed to be our own judge in our own case.

For example, D.H. Lawrence's *Lady Chatterley's Lover*, first published in 1928, soon became notorious for its explicit descriptions of sex, and its use of then-unprintable words. Likewise, E.M. Forster's *A Passage to India*, which took place in the caves of Malabar, explored notions of "suppressed" sexuality. As the Bloomsbury group encouraged a liberal approach to sexuality, in 1922 Virginia Woolf met the wife of Harold Nicolson, Vita Sackville-West, with whom she had a sexual affair. Agreeing to an open marriage, both Sackville-West and her husband had same-sex relationships, as did some of the people in the Bloomsbury Group. Tragically, however, modern scholars, including her nephew and biographer, Quentin Bell, have suggested the symptoms of mental illness she suffered from were influenced by the sexual abuse to which she and her sister were subjected by their half-brothers George and Gerald Duckworth, which Woolf recalls in her autobiographical essays. Until her suicide in 1941, Woolf was afflicted with manic depression or bipolar disorder as well as auditory hallucinations.[575]

The Bloomsbury Set was also closely affiliated with the Cambridge Apostles—an intellectual secret society at Cambridge University, founded in 1820—who were predominantly homosexuals, inspired by their interest in "Platonic love." The Apostles included a long list of the most eminent Victorians. To name a few: Charles Darwin's brother Erasmus, poets Arthur Hallam and Alfred Tennyson, the philosopher Henry Sidgwick, and Lord Balfour. Of the Bloomsbury Set, John Maynard Keynes, Leonard Woolf, Lytton Strachey and his brother James, E. M. Forster and Rupert Brooke were all Apostles. Through the Apostles they also encountered the analytic philosophers G.E. Moore and Bertrand Russell. Sidgwick

was a member of the Metaphysical Society and one of the founders and the first president of the Society for Psychical Research.

New Age

A number of Fabians were contributors to the magazine *The New Age*, which became one of the first places in England in which Freud's ideas were discussed before World War I. Under the editorship of Alfred Richard Orage (1873 –1934), *The New Age* according to a Brown University press release, "helped to shape modernism in literature and the arts from 1907 to 1922."[576] Orage was a friend of Aleister Crowley, and also personally knew George Bernard Shaw, Bertrand Russell and Alfred North Whitehead. Orage also worked with George Gurdjieff after he had been recommended to him by Gurdjieff's leading student, P.D. Ouspensky.[577] Between 1908 and 1914, *The New Age* was the premier little magazine in Britain, and was instrumental in pioneering the British avant-garde. The circle of *The New Age* contributors was highly close-knit and widely influential, and included Havelock Ellis, H.G. Wells, Florence Farr, George Bernard Shaw, Marmaduke Pikthall, C.H. Douglas, Hilaire Belloc and Ezra Pound.

Another contributor to *The New Age* was the Italian futurist Filippo Tommaso Marinetti (1876 – 1944), whose influence resulted in the short-lived literary magazine called *Blast*, which is considered emblematic of the modern art movement in England, and is recognized as a seminal text of pre-World War I modernism.[578] *Blast* was established by Wyndham Lewis, an English painter and author, and friend of American poet Ezra Pound, a major figure of the early modernist movement, whose poetry was featured in *Blat*. Pound, a close friend of Yeats, helped discover and shape the work of contemporaries such as T.S. Eliot, James Joyce, Robert Frost and Ernest Hemingway. He became friendly with Marcel Duchamp, Tristan Tzara, Fernand Léger and others of the Dada and Surrealist movements, as well as Basil Bunting, Hemingway and his wife Hadley. Outraged by the brutality of the World War I, Pound lost faith in England, and moved to Italy in 1924 where, throughout the 1930s

and 1940s, he embraced Mussolini's fascism, and expressed support for Hitler.

One of the most important contributors to Orage's *New Age* was Bosnian-Serb mystic Dimitrije Mitrinovic (1887 – 1953), who while at Munich University, was linked with Wassily Kandinsky. As a young man Mitrinovic was active in the Young Bosnia movement, inspired by the various Young movements founded by Mazzini. The group, which opposed the Austro-Hungarian empire, sought the assistance of the Serbian government and received assistance by the Black Hand, a covert organization founded by the Serbian Army, and which had ties to Freemasonry. Ostensibly in retaliation against Austria's 1908 annexation of Bosnia-Herzegovina, which the Serbs had claimed for themselves, the Black Hand was responsible for the assassination of Archduke Franz Ferdinand of Austria, in Sarajevo on 28 June 1914 which precipitated World War I.

Mitrinovic believed that only Europe and the Aryan race could "establish a functional world system in which each of the races and nations is called upon to play its natural and organic part."[579] Despite the anti-Semitic overtones of his theories, Mitrinovic placed particular attention on the role played by the nation of the Jews, which "was 'chosen' for the 'mission' of becoming White… in preparation for their role as the inheritors or ruling race of the kingdom of the world."[580] Towards his aims, Mitrinovic maintained correspondence with Henri Bergson, H.G. Wells, Maxim Gorky, Maurice Maeterlinck, Pablo Picasso, Filippo Marinetti, Anatole France, George Bernard Shaw, and Knut Hamsun.

Mitrinovic also approached a number of potential Jewish contributors, including composer Arnold Schoenberg, Kabbalah scholar Gershom Scholem and Zionist and existentialist Martin Buber (1878 – 1965), a relative of Karl Marx.[581] Buber was a direct descendant of the sixteenth-century rabbi Meir Katzenellenbogen, known as the Maharam of Padua. Karl Marx is another notable relative. However, Buber broke with Judaism. He maintained close friendships to Zionists and philosophers such as Chaim Weizmann, Max Brod, Hugo Bergman, and Felix Weltsch. In 1898, he joined the Zionist movement, and in 1902 became the editor of its central organ, the weekly *Die Welt*. In that year, he published his thesis,

Beiträge zur Geschichte des Individuationsproblems, on Jakob Boehme and Nicholas of Cusa. Buber also wrote *Tales of the Hasidim*, based on the written and oral lore of the founder of Hasidism, Baal Shem Tov. Buber also wrote *The Origin and Meaning of Hasidism*, contrasting Hasidism with biblical prophecy, Spinoza, Freud, Sankara, Meister Eckhart, Gnosticism, Christianity, Zionism, and Zen Buddhism.

As George Mosse and Paul Mendes-Flohr have argued, *völkisch* themes can easily be identified in Buber's ideology.[582] According to Avraham Shapira, "At the time Buber's thought was assuming its distinctive shape, the spiritual concerns and intellectual currents on which he drew were inextricably bound up with European romanticism and with its German version in particular."[583] For Buber, race, not religion, was the true unifying of the Jews. The "primeval peculiarity" (*Uralte Eigenart*) of the Jew was conceived by Buber as being embodied in "the distinct and unique power of his blood."[584] For Buber, Zionist sentiment is aroused when the individual becomes conscious of "what confluence of blood has produced him, what rounds of begettings and births has called him forth."[585] The individual can then come to the conclusion that "blood is a deep-rooted nurturing force,… that the deepest layers of our being are determined by blood," which in turn allows him to leave his inauthentic society and look for "the deeper-reaching community of those whose substance he shares."[586]

Mitrinovic founded the Adler's Society (the English Branch of the International Society for Individual Psychology), with Hungarian-born Jew, Alfred Adler, the founder of the school of individual psychology. Adler had also been assisted in his work with his patients by Aleister Crowley.[587] In collaboration with Freud and a small group of Freud's colleagues, Adler was among the co-founders of the psychoanalytic movement and a core member of the Vienna Psychoanalytic Society. To Freud, Adler was "the only personality there."[588] Adler is considered, along with Freud and Jung, to be one of the three founding figures of depth psychology, which emphasizes the unconscious and psychodynamics, and thus to be one of the three great psychologist/philosophers of the twentieth century.

World League for Sexual Reform

As Heather Wolffram has shown, early-twentieth-century German psychical research was heavily dominated by studies in physical mediumship through the influence of the pioneering work in hypnotism and sexology of Albert von Schrenck-Notzing.[589] In 1899, at the First International Congress of Hypnotism, Schrenck-Notzing declared that he had cured a man of his homosexuality. Through hypnosis, he claimed, he had manipulated the man's sexual impulses, diverting them from his interest in men to a lasting desire for women.[590] According to Frederick Crews in *Freud: The Making of an Illusion*:

> More generally, the quarter century after 1880 was the golden age of sexology, whose major figures—Richard von Krafft-Ebin, Albert Moll, Iran Bloch, Albert von Schrenck-Notzing, and Havelock Ellis— exerted a decisive and multifarious influence on Freud. There is no sexual topic in his writings, from homosexuality, bisexuality, sadomasochism, and fetishism through infantile masturbation, the pregenital "component instincts," they psychosexual stages, and even the evolutionary origin of sexual disgust, that wasn't anticipated and largely shaped by his readings.[591]

British physician Havelock Ellis (1859 – 1939) was a contributor to Alfred P. Orage's *New Age* magazine. Ellis joined The Fellowship of the New Life in 1883, meeting other social reformers like Karl Marx's daughter Eleanor, Edward Carpenter, George Bernard Shaw and Annie Besant. Ellis served as president of the Galton Institute and supported eugenics. He served as vice-president to the Eugenics Education Society and wrote:

> Eventually, it seems evident, a general system, whether private or public, whereby all personal facts, biological and mental, normal and morbid, are duly and systematically registered, must become inevitable if we are to have a real

> guide as to those persons who are most fit, or most unfit to carry on the race.[592]

Ellis is considered the founding father of sexology, and to have challenged the sexual "taboos" of his era regarding masturbation and homosexuality and supposedly revolutionized the conception of sex in his time. Ellis also developed psychological concepts such as autoerotism and narcissism, later developed further by Sigmund Freud. The 1897 English translation of Ellis' book *Sexual Inversion*, was the first English medical textbook on homosexuality, describing the sexual relations of homosexual males, including men with boys. Ellis married the English writer and proponent of women's rights, Edith Lees. From the beginning, their marriage was unconventional, as Edith was openly lesbian. Their "open marriage" was the central subject in Ellis' autobiography *My Life*. Ellis reportedly had an affair with Margaret Sanger, the founder of the American Birth Control League, which later became the Planned Parenthood Federation of America.

Many Fabians were involved in the World League for Sexual Reform, a league for coordinating policy reforms related to greater openness around sex. Congress speakers included prominent Fabians like Norman Haire, George Bernard Shaw and Bertrand Russell. Although not a speaker, Albert Einstein was in contact with the Congress. Havelock Ellis and the eugenicist Auguste Forel (1848 – 1931), was one the League's presidents. the World League for Sexual Reform. Forel was a Swiss psychiatrist notable for his investigations into the structure of the human brain and that of ants. His first major work was a 450 page treatise on the ants of Switzerland which was published in 1874 and commended by Charles Darwin.

The league was formed in 1921, when Magnus Hirschfeld (1868 – 1935) organized the First Congress for Sexual Reform. Hirschfeld, a prominent Jewish homosexual, founded the Scientific Humanitarian Committee (SHC), which historian Dustin Goltz characterized as having carried out "the first advocacy for homosexual and transgender rights."[593] Hirschfeld coined the term "transvestite." Under Hirschfeld's leadership, the SHC gathered over

5000 signatures from prominent Germans on a petition to overturn Paragraph 175 of the German legal code, which criminalized homosexuality. Signatories included Albert Einstein, Hermann Hesse, Käthe Kollwitz, Thomas Mann, Heinrich Mann, Rainer Maria Rilke, August Bebel, Max Brod, Karl Kautsky, Stefan Zweig, Gerhart Hauptmann, Martin Buber, Richard von Krafft-Ebing and Eduard Bernstein.

Hirschfeld was friends with Dr. Harry Benjamin (1885 – 1986), the sex-change-operation pioneer. Benjamin recounted that he met Magnus Hirschfeld through a girlfriend, who knew the police official in charge investigating of sexual offenses. They repeatedly visited the homosexual bars in Berlin. Benjamin especially remember the "Eldorado" with its drag shows, and where many of the customers dressed in the clothing of the other sex. The word "transvestite," which had not yet been invented, was coined by Hirschfeld only in 1910 in his well-known study.[594]

Benjamin was also in contact with Eugen Steinach (1861 – 1944), an Austrian physiologist and pioneer in endocrinology. Steinach was known to have successfully performed sex change operations in rats and guinea pigs by means of castration and transplantation of endocrine glands. He developed the "Steinach operation," or "Steinach vasoligature," the goals of which were to reduce fatigue and the consequences of aging and to increase overall vigor and sexual potency in men. It consisted of a half-(unilateral) vasectomy, which Steinach theorized would shift the balance from sperm production toward increased hormone production in the affected testicle.[595] Steinach introduced Benjamin to Freud, who admitted to him to having undergone the operation. Freud believed that it had done him good, that his vitality had been strengthened, but he asked Benjamin not to tell anyone about his operation until after his death.[596]

Benjamin also knew Margaret Sanger quite well and also Ben Lindsey and many other Americans who have worked for the alleviation of sexual misery. In 1926, Benjamin spoke at the great International Congress for Sex Research organized by Albert Moll (1862 – 1939), who along with Hirschfeld is considered the founder of sexology. Moll, an active promoter of hypnotism in Germany, went

to Nancy and studied with Hippolyte Bernheim.[597] Moll believed sexual nature involved two entirely distinct parts: sexual stimulation and sexual attraction. In an article of 1894, Max Dessoir published an account of the evolution of the sex instinct from undifferentiated to differentiated, which was taken up by Albert Moll and Sigmund Freud. Freud cites it approvingly in his *Three Essays on the Theory of Sexuality*.[598] Moll published his account of the history of hypnotism and his own experiments in *Hypnotism* (1889), in preparation of which he was assisted by support from Prof. Auguste Forel and Max Dessoir. His book *Christian Science, Medicine, and Occultism* (1902), Moll criticized practices such as Christian Science, spiritualism and occultism and wrote they were the result of fraud and hypnotic suggestion. He wrote that fraud and hypnotism could explain mediumistic phenomena. Shortly after the death of Albert von Schrenck-Notzing in 1929, Moll published a treatise on the psychology and pathology of parapsychologists, with Schrenck-Notzing serving as a prototype of a scientist suffering from an “occult complex.” Moll’s analysis concluded that parapsychologists vouching for the reality of supernormal phenomena, such as telepathy, clairvoyance, telekinesis and materializations, suffered from a morbid will to believe, which paralyzed their critical faculties and made them cover obvious mediumistic fraud.[599]

Magnus Hirschfeld, Albert Moll and Benjamin were friends with George Sylvester Viereck, a close friend of Aleister Crowley, who collaborated with him on black propaganda for *The International* and *The Fatherland*, during World War I.[600] Viereck was particularly successful at interviews, some of which were with personal friends such as Kaiser Wilhelm II and George Bernard Shaw.[601] During the mid-1920s, Viereck also interviewed Oswald Spengler, Benito Mussolini, Henry Ford and Albert Einstein. Viereck is probably the same Viereck whom Freud mentions as a “journalist, politician, writer, quite a handsome fellow” who supplied him with food during the shortages in Vienna at the end of 1919. When Viereck interviewed Einstein, he confided to him, “When I met you, I knew I could talk to you freely without the inhibitions which make the contact with others so difficult. I looked upon you not as a German nor as an American, but as a Jew.”[602] He also interviewed his friend Adolf

Hitler in early 1923 and published the interview in his own journal after several newspaper editors turned it down as not newsworthy. At that time, he concluded, “If he lives, Hitler for better or for worse, is sure to make history.”[603]

During the 1920s he helped popularize the views of his intimate friend Sigmund Freud. In 1923, Viereck published a popular-science book entitled *Rejuvenation: How Steinach Makes People Young*, discussing the “Steinach operation.” The book attracted the attention of Freud, who asked him if he would write a similar book about psychoanalysis.[604] In 1923 he interviewed the “Columbus of the Unconscious” for the first time, and reported that his was the first interview granted by Freud for the purpose of explaining psychoanalysis to the public.[605] Viereck interviewed Freud again years later, in 1926, on the subject of anti-Semitism and included the interview in a collection entitled *Glimpses of the Great*, that was published in 1930.[606]

Viereck, who published a popular book of his own about Freudian psychoanalysis in the 1920s, became close friends with Nikola Tesla, with whom he discussed his psychological breakdown.[607] Still fascinated by the erotic, Viereck joined poet Paul Eldridge in a trilogy exotic fantasy novels that used the theme of *The Wandering Jew: My First Two Thousand Years: The Autobiography of the Wandering Jew* (1929); *Salome, The Wandering Jewess: My First Two Thousand Years of Love*; (1930) and *Invincible Adam* (1932). *The Wandering Jew* is told by the mythical character of the title, who while under hypnosis in the care of a psychoanalyst, relives the past two thousand years. The book became a bestseller, and went on to twelve American editions and many translations. Thomas Mann thought the book was “audacious and magnificent.”[608] The *Chicago Tribune* lauded it for approaching “the beauty of the Greeks.” When it was censored in Ireland, the poet W.B. Yeats came to Viereck’s defense. An article in *The World* in 1930 celebrated “The Return of George S. Viereck,” proclaiming that “its enfranchisement in aesthetic freedom, American poetry has George Sylvester Viereck to thank more than anyone else, with the possible exception of Ezra Pound.”[609]

8. Avant-Garde

Salon de la Rose + Croix

As Larry Shiner has demonstrated in *The Invention of Art: A Cultural History*, the notion of "art," with its associated connotations, is a specifically Western invention. Western culture is the only civilization with a word for "art," with all its connotations, where in other societies it is just craft. "The modern system of art," explains Shiner, "is not an essence or a fate but something we have made. Art as we have generally understood it is a European invention barely two hundred years old."[610] The conception of the word "Art" with a capital A, or Fine Art, has its origin in the Enlightenment, which attempted to redefine aristocratic pretensions for the new bourgeois classes. The notion of fine art was developed to distinguish "so-called polite and vulgar arts." Shiner provides the example of music, which was played at home or for "religious and civic occasions" until it started to be played in concerts with no other goal than artistic enjoyment in and of itself: "On this high cultural ground, noble and bourgeois could meet as a fine art public, rejecting both the frivolous diversions of the rich and highborn as well as the vulgar amusements of the populace."[611]

Effectively, Modern Art has become a new secular religion, or "a kind of metaphysical essence," as Larry Shiner refers to it, where it would fill the spiritual void left from the abandonment of Christianity. Artists are the new monks and mystics, who explore the limits of human consciousness and the meaning of existence, and give it tangible form. So art has become abstracted from its original purpose. Essentially, avant-garde and modernist art was propaganda for nihilism, coordinated by the leading exponents of the occult underground. Modernism represents the sense of dissociation—or schizophrenia—that results from the nihilist proposition of the absence of meaning. Because it denies man's inherent ability to recognize not only morality, but beauty itself, it deliberately opposes

traditional esthetics. By producing the ugly and the disturbing, it derives prestige only through pretention, an elitism that suggests it can only be understood by the educated. It garners legitimacy by purporting to explore the human condition, and ennobles itself with a highly ambiguous term, calling itself “art.”

The idea of supra-rational knowledge, omnipresent in the work of René Guénon inspired avant-garde artistic circles who sought to go beyond rational thought, in particular the surrealist movement.[612] Mark Antliff, in *Avant-Garde Fascism: The Mobilization of Myth, Art, and Culture in France, 1909–1939*, investigated the central role that theories of the visual arts and creativity played in the development of fascism in France, and its formative influence on the history of avant-garde art. Between 1909 and 1939, a surprising number of modernists were implicated in this development, including such well-known figures as the symbolist painter Maurice Denis, the architects Le Corbusier and Auguste Perret, the sculptors Charles Despiau and Aristide Maillol, the “New Vision” photographer Germaine Krull, and the fauve Maurice Vlaminck.

Dante Gabriel Rossetti’s work also influenced the European Symbolists, a late nineteenth-century art movement of French, Russian and Belgian origin in poetry and other arts. In literature, the style had its beginnings with the publication *Les Fleurs du mal* (“The Flowers of Evil,” 1857) by Charles Baudelaire, which signaled the birth of modernism in literature.[613] Jean Moréas published the *Symbolist Manifesto* (“Le Symbolisme”) in *Le Figaro* on September 18, 1886, which names Charles Baudelaire, Stéphane Mallarmé, and Paul Verlaine as the three leading poets of the movement.

One of Symbolism’s most colorful promoters in Paris was art and literary critic (and occultist) Joséphin Péladan (1858 – 1918), who founded the OKR+C with Papus, Saint-Yves d’Alveydre and Stanislas de Guaita. [614] A Catholic traditionalist, Péladan repudiated the ideals of the French Revolution and the “Liberty, Equality, Fraternity” of the Grand Orient Freemasonry, stating in 1883, “I believe in the Ideal, Tradition and Hierarchy.”[615] However, a schism resulted in the order due to Péladan’s eccentric behavior was his having issued a public condemnation against a female member of the Rothschild banking dynasty.[616] In 1890–1891, Péladan

abandoned the OKR+C, and established his own *Ordre de la Rose-Croix catholique du Temple et du Graal* ("Kabbalistic Catholic Rose-Croix Order of the Temple and the Grail") which included many of the prominent Symbolist artists of the period. The reason for the split was that Péladan "refused to associate himself with spiritism, Freemasonry or Buddhism."[617] Stanislas de Guaita, on the other hand, said that he didn't want to turn the order into a salon for artists.[618]

Péladan saw the purpose of his Rosicrucian Order as fulfilling a religious purpose of encouraging the resurgence of the arts that were in decay:

> Artist, you are a priest: Art is the great mystery and, if your effort results in a masterpiece, a ray of divinity will descend as on an altar. Artist, you are a king: Art is the true empire, if your hand draws a perfect line, the cherubim themselves will descend to revel in their reflection… They may one day close the Church, but [what about] the Museum? If Notre-Dame is profaned, the Louvre will officiate… Humanity, oh citizens, will always go to mass, when the priest will be Bach, Beethoven, Palestrina: one cannot make the sublime organ into an atheist! Brothers in all the arts, I am sounding a battle cry: let us form a holy militia for the salvation of idealism… we will build the Temple of Beauty… for the artist is a priest, a king, a mage, for art is a mystery, the only true empire, the great miracle.[619]

Péladan's Salon de la Rose + Croix, which grew out the OKR+C, was a series of six avant-garde art, writing salons which he hosted in 1890s Paris.[620] Péladan wanted the Salon to create a forum for artists who rejected the officially approved academic art being exhibited by the Académie des Beaux-Arts, and the influential Impressionists. Péladan learned from Wagner the idea that art could assume the functions of religion. The poster for the fifth salon in 1896, depicted Perseus holding the severed head of Émile Zola, in reference to the mythological story in which Perseus beheaded the Gorgon Medusa. "The artist is a priest, a king, a magus," he proclaimed.[621] Central to Péladan's doctrine was the promotion of

the arts “especially of an esoteric flavour,” hoping to “overcome European materialism.”[622] The avant-garde Salon artists included many of the prominent Symbolist painters, writers, and music composers of the period. Writers as diverse as Paul Valéry, André Gide, André Breton, and Louis-Ferdinand Céline read Péladan with interest, as did Le Corbusier.[623]

Action Française

Guénon, who would become an important intellectual inspiration to much of the political right, had been involved with *Action Française* and its founder Charles Maurras (1868 – 1952).[624] In the books *Neither Right Nor Left* and *The Birth of Fascist Ideology*, Zeev Sternhell claimed that *Action Française* influenced national syndicalism and, consequently, fascism. According to Sternhell, national syndicalism was formed by the combination between the integral nationalism of *Action Française* and the revolutionary syndicalism of Georges Sorel (1847 – 1922). The movement *Action Française* and the journal were founded by Maurice Pujo and Henri Vaugeois in 1899, as a nationalist reaction against the intervention of left-wing intellectuals on the Dreyfus Affair. Alfred Dreyfus (1859 – 1935) was a Jewish artillery officer whose trial and conviction in 1894 on charges of treason, known as the Dreyfus affair, became one of the most controversial and polarizing political dramas in modern French history and throughout Europe. It ultimately ended with Dreyfus’ complete exoneration.

Under Maurras *Action française* became a political movement that was monarchist, anti-parliamentarist, and counter-revolutionary and anti-Semitic. For *Action française*, the conspiratorial source of ills plaguing France were the Jews, Huguenots (French Protestants), or Freemasons. Maurras was also opposed to socialism, and after the 1917 Bolshevik Revolution, to communism. An agnostic influenced by Joseph de Maistre, Maurras’ advocacy of Catholicism was due to his belief that it was a factor of social cohesion and stability and to its importance in French history. Notwithstanding his religious unorthodoxy, Maurras gained a large following among French monarchists and Catholics, including the Orleanists, who

supported the claim of the pretender to the French throne, the comte de Paris, Philippe (1869 – 1926), the great grandson of Louis Philippe I. Maurras agnosticism ultimately disturbed the Catholic hierarchy, and in 1926 Pope Pius XI placed some of his writings on the Index of Forbidden Books and condemned the *Action Française* philosophy as a whole.

Also associated with Maurras and his *Action Française* was French revolutionary syndicalist Georges Sorel, one of the key activists who greatly influenced fascism. Heavily influenced by anarchism, Sorel contributed to the fusion of anarchism and syndicalism, into anarcho-syndicalism. Sorel promoted the legitimacy of political violence in *Reflections on Violence* (1908) and other works in which he advocated radical syndicalist action to achieve the revolutionary overthrow capitalism and the bourgeoisie through a general strike. In addition to Sorel, William James and Henri Bergson also heavily influenced the thought of Mussolini and the Italian fascists.[625] The Italian fascists put into practice Sorel's belief in the need for a deliberately conceived "myth" to sway crowds into concerted action. Mussolini repeatedly acknowledged Sorel as his master: "What I am, I owe to Sorel." And Sorel, in turn, called Mussolini "a man no less extraordinary than Lenin…" According to Mussolini:

> We have created our myth. The myth is a faith, it is passion. It is not necessary that it shall be a reality. It is a reality by the fact that it is a good, a hope, a faith, that it is courage. Our myth is the Nation, our myth is the greatness of the Nation! And to this myth, to this grandeur, that we wish to translate into a complete reality, we subordinate all the rest.[626]

Action Française also attracted figures like Maurice Barrès (1862 – 1923), one of the founding members of revived Martinist Order along with Papus. Barrès was also a friend since his youth of Stanislas de Guaita, and was interested in Asia, sufism and shi'ism. Known as the "Nietzsche of France," Barrès advocated a quasi-spiritual "cult of myself," which glorified a humanistic love of the self and he also dabbled in occult mysticisms in his youth. Barrès

disseminated his ideas through political campaigns, French periodicals, and American journals like *Scribners* and the *Atlantic*.[627] Barrès rejected liberal democracy as a fraud, claiming that true democracy was authoritarian democracy. Barrès claimed that authoritarian democracy involved a spiritual connection between a leader of a nation and the nation's people, and that true freedom did not arise from individual rights nor parliamentary restraints, but through "heroic leadership" and "national power."[628]

Barrès was the first to coin the term "national socialism" in 1898, an idea which then quickly spread throughout Europe. With Barrès and Maurras, explains Sternhell, was found the first case of one of the essential components of fascism, tribal nationalism, based on social Darwinism. Barrès provided the French counterpart of the German *Blut und Boden* ("Blood and Soil"), abandoning the old theory, formed during the French Revolution, that society was a collection of individuals, in favour of the theory of the organic unity of the nation. According to Sternhell, Barrès "understood that a 'national' movement cannot be Marxist, liberal, proletarian, or bourgeois. Marxism and liberalism, he claimed, could never be anything other than movements of a civil war; a class war and a war of all against all in an individualistic society were merely two aspects of the same evil. As a result of this way of thinking at the end of the nineteenth century there appeared in France a new synthesis, the first form of fascism."[629]

In his literary works, Barrès was associated with Symbolism. He was a close associate of Gabriele d'Annunzio (1863 – 1938), who occupied a prominent place in Italian literature and later political life, often referred to under the epithets Il Vate ("the Poet") or Il Profeta ("the Prophet"). One of D'Annunzio's most important novels, scandalous in its day, is *Il fuoco* ("The Flame of Life") of 1900, in which he portrays himself as the Nietzschean Superman Stelio Effrena, in a fictionalized version of his love affair with Eleonora Duse. He collaborated with composer Claude Debussy on a musical play Le martyre de Saint Sébastien (The Martyrdom of St Sebastian), 1911, written for Ida Rubinstein. The Vatican reacted by placing all of his works in the Index of Forbidden Books.

Angered by the proposed handing over of the city of Fiume (now Rijeka in Croatia) whose population was mostly Italian, at the Paris Peace Conference in 1919, d'Annunzio led the seizure of the city and then declared Fiume an independent state, the Italian Regency of Carnaro. As the de facto dictator of Fiume, d'Annunzio maintained control over what has been described as a "new and dangerously potent politics of spectacle," which was imitated by Mussolini.[630] D'Annunzio has been described as the John the Baptist of Italian fascism, as virtually the entire ritual of fascism was invented by him during his occupation of Fiume. This included the balcony address, the Roman salute, the cries of "Eia, eia, eia! Alala!" taken from the Achilles' cry in the *Iliad*, as well as blackshirted followers (the *Arditi*). [631]

Modernism

Mussolini's concept of the New Man was inspired by Futurism, founded by Filippo Marinetti (1876 – 1944), one of the most important connections between Sorel and the growing movement of Italian nationalists.[632] As well as Sorel, with whom Marinetti would remain in close contact, Futurism was also influenced by Charles Maurras and Maurice Barrès.[633] Futurism advocated values such as instinct, strength, courage, sport, war, youth, dynamism and speed as exemplified by modern machines. On February 20, 1909, Marinetti spread his vision of a new art, politics and life across the front page of the French right-wing magazine *Le Figaro*, a publication which had been subsidized by Pyotr Rachkovsky, the head of the Okhrana in Paris, who had also employed H.P. Blavatsky, and who has been suspected of involvement in creating the *Protocols of Zion*.[634] "Let us give ourselves to the Unknown, not in desperation, but to replenish the deep wells of the Absurd!" he proclaimed in launching his *Futurist Manifesto*. Marinetti declared that "Art, in fact, can be nothing but violence, cruelty, and injustice."

A contributor to Alfred P. Orage's *The New Age* magazine, Marinetti's influence resulted in the short-lived literary magazine called *Blast*. As further indicated by Roger Griffin:

> Numerous artists and architects cultivating undeniably modernist aesthetics felt a deep affinity with (generic) fascism, such as Wyndham Lewis, Ezra Pound, Adalberto Libera, Giuseppe Terragni, Gottfried Benn, Ernst Jünger, Emil Nolde, and Leni Riefenstahl (not to mention the modernist credentials and impact of Hitler's favorite artist, Richard Wagner).[635]

As indicated by Griffin, avant-garde modernism was not exclusively left-wing. Futurists, "saw Fascism as the embodiment of their vision of a new dynamic phase of civilization based on advanced technology."[636] One of the central features of the Futurist movement was the glorification of modernity, which he called "modernolatry," based on the belief that technology had fundamentally improved the capacity of human beings. Futurism aimed to accomplish a comprehensive "revolution," not only in different forms of art, such as literature, theatre and music, but also in politics, fashion, cuisine, mathematics, and in every possible aspect of life.[637]

Marinetti later became an active supporter of Benito Mussolini. Marinetti founded the *Partito Politico Futurista* ("Futurist Political Party") in early 1918, which was absorbed into Mussolini's *Fasci Italiani di Combattimento* in 1919, making Marinetti one of the first members of the National Fascist Party. Adapting Nietzsche's concept of the *Übermensch*, Mussolini mandated that the New Man be brutal, barbarous, and abandon his romanticism. His conception of the New Futurist Man, building on previous futurist concepts, entailed: disdain of death and books, love of virility, violence, and war.[638]

Modernism

Through the association Marinetti with the Symbolists, Futurism prepared the ground for the modernist revolution of the early twentieth century. The Cubism of Picasso and Braque, along with the abstract art of Wassily Kandinsky, German Expressionism and the Futurist movement of Marinetti, are considered to be a hallmark of modernism. More than any other person, it was Gertrude Stein, who coordinated the avant-garde art movement. A close friend of

Bertrand Russell, Stein started her career under the tutelage of William James at Harvard University.[639] With James' supervision, Stein and another student, Leon Mendez Solomons, performed experiments on normal motor automatism, a phenomenon hypothesized to occur in subjects when their attention is divided between two simultaneous activities such as writing and speaking. These experiments produced examples of writing that appeared to represent "stream of consciousness," a psychological theory often attributed to James and the style of modernist authors Virginia Woolf and James Joyce.[640] The case is similar to what is known as automatic writing or psychography, a claimed psychic ability to produce written words without consciously writing from a subconscious, spiritual or supernatural source.

In her Paris salon, Stein entertained nightly a circle frequented by the painters Picasso, Matisse, Georges Braque, Diego Rivera, the American writers Ernest Hemingway and F. Scott Fitzgerald, the composers Maurice Ravel, Stravinsky, Erik Satie and many, many others. At their Paris residence, Gertrude Stein and her brother Leo had essentially inaugurated, the first museum of modern art. Their private collection, assembled from 1904 to 1913, soon had a worldwide reputation. Their acquisitions started with buying Gauguin's *Sunflowers* and *Three Tahitians*, Cézanne's *Bathers* and two Renoirs. In the first half of 1905 the Steins acquired Cézanne's *Portrait of Mme Cézanne* and Delacroix's *Perseus and Andromeda*. Shortly after the opening of the Salon d'Automne of 1905, the Steins acquired Matisse's *Woman with a Hat* and Picasso's *Young Girl with Basket of Flowers*. By early 1906, Leo and Gertrude Stein's studio had many paintings by Henri Manguin, Pierre Bonnard, Pablo Picasso, Paul Cézanne, Pierre-Auguste Renoir, Honoré Daumier, Henri Matisse, and Henri de Toulouse-Lautrec.

It was from these circles that the "primitivist" movement was born, that became the hallmark of the new avant-garde movement in painting, music, and literature during the first two decades of this century. Representative of this movement were the cubist portraits of Picasso, the pagan-themed ballet *Rite of Spring*, and the automatic writing of Stein's novella *Melanctha*. The pagan-themed ballet *Rite of Spring* by Igor Stravinsky, a close friend to Aldous Huxley and W.H.

Auden, has been heralded as the birth of modernism.[641] As suggested by its subtitle “Pictures of Pagan Russia,” the theme for Stravinsky’s opera is the pagan worship of the dying-god, whose resurrection was traditionally celebrated on Easter. In the opera, Stravinsky dared to associate the rite with human sacrifice. When the ballet was first performed at the Theatre des Champs-Elysees in 1913, the controversial nature of the music and choreography caused a riot in the audience. The concept for the controversial ballet the *Rite of Spring* was developed by his friend Nicholas Roerich, another important member of the Theosophical Society and also a friend of H. G. Wells.

Many in these circles were connected with the Theosophical Society and intersected with the Golden Dawn, which included, among others, Yeats, Maude Gonne, Constance Lloyd (the wife of Oscar Wilde), Arthur Edward Waite and Bram Stoker, author of *Dracula*. Shaw’s mistress, Florence Farr, had been a member of the Golden Dawn, as well as a friend of Masonic scholar Arthur Edward Waite. These personalities were often also members of, or further intersected with, the Theosophical Society, which included D.H. Lawrence, as well as William Butler Yeats, Lewis Carroll, Sir Arthur Conan Doyle, Jack London, E.M. Forster, James Joyce, T.S. Eliot, Henry Miller, Kurt Vonnegut, Dame Jane Goodall**,** Thomas Edison, Piet Mondrian, Paul Gauguin, Wassily Kandinsky, Paul Klee, and Gustav Mahler. “I got everything from the ‘Secret Doctrine’ (Blavatsky),” Mondrian wrote, in 1918.[642]

Monte Verità

Frieda and D.H. Lawrence, Franz Kafka, philosopher Martin Buber, and Alma Mahler, the wife of Gustav Mahler were members of the sexual cult of Dr. Otto Gross [643] Gross was the dominant influence in the area of Ascona, Switzerland, originally a resort area for members of Helena Blavatsky’s Theosophy cult. In 1889, OTO founder and List Society member Franz Hartmann established, together with Alfredo Pioda and Countess Constance Wachtmeister, the close friend of Blavatsky, a theosophical monastery at Ascona. There, Hartmann published his periodical *Lotusblüten* (“Lotus

Blossoms"), which was the first German publication to use the theosophical swastika on its cover.

In 1900, Henri Oedenkoven and Ida Hofmann founded *Monte Verità* (The Mountain of Truth), a utopian commune near Ascona, which became a sort of early New Age haven of bohemianism and the occult, featuring experimentation in surrealism, paganism, feminism, pacifism, nudism, psychoanalysis and alternative healing. The OTO had its only female lodge at Ascona. In 1916, Reuss moved to Basel, Switzerland where he established an "Anational Grand Lodge and Mystic Temple" of the OTO and the Hermetic Brotherhood of Light at Monte Verità. In 1917, Reuss organized a conference there covering many themes, including societies without nationalism, women's rights, mystic freemasonry, and dance as art, ritual and religion.

Gross was a student of Freud and friend of Carl Jung. Emil Kraepelin at one time hired Otto Gross as his assistant, but later fired him for erratic behavior and drug abuse.[644] As a bohemian drug user from youth, as well as an advocate of free love, Gross is sometimes credited as a founding father of twentieth century counterculture. While working as a ship's doctor in 1900 he became addicted to cocaine, and remained an addict for the rest of his life. He entered a clinic for it several times but did not succeed in becoming clean. Gross was involved in a number of scandalous affairs and illegitimate children. He had an affair with Frieda Weekly, who later eloped with D.H. Lawrence, with whom she would spend the rest of her life. Years later Jung recalled that Gross "mainly hung out with artists, writers, political dreamers, and degenerates of any description, and in the swamps of Ascona he celebrated miserable and cruel orgies."[645]

Carl Jung was highly influenced by Gross, and claimed his entire worldview changed when he attempted to analyze Gross and partially had the tables turned on him.[646] It was as a doctor that Jung met Gross, when Freud sent him to the Burghölzli, after his father asked him to cure Gross of his addictions. Freud told Jung, "You really are the only one capable of making an original contribution; except perhaps for O. Gross, but unfortunately his health is poor."[647] Jung credited Gross with having described two

general types, “inferiority with shallow consciousness” and “inferiority with contracted consciousness,” that very closely resembled what Jung described as the extraverted feeling and introverted thinking types a decade later. Gross introduced Jung to the ideas he absorbed among the sun worshippers on Monte Verità, among them paganism and the notion of an ancient matriarchal society.[648] About his relationship with Gross, Jung wrote to Freud that “I have learnt an unspeakable amount of marital wisdom, for until now I had a totally inadequate idea of my polygamous components despite all self-analysis.”[649]

As a psychoanalyst, Gross was one of Freud’s first disciples, but they had a falling out at the first formal psychoanalysis convention, when Gross wanted to draw radical political conclusions from Freud’s theories. Gross was described by Freud’s English disciple, Ernest Jones, as:

> …the nearest approach to the romantic ideal of a genius I have ever met, and he also illustrated the supposed resemblance of genius to madness, for he was suffering from an unmistakeable form of insanity that before my very eyes culminated in murder, asylum and suicide.[650]

As noted by Elizabeth Wilson in *Bohemians*, madness was quite prevalent among bohemians, and Gross, “and his fellow Nietzscheans blurred the distinction between madman and seer. Nietzsche himself had gone mad, and Gross was the hero of a youth movement for whose adherents madness was a privileged condition and the psychiatric asylum an instrument of patriarchal state oppression.”[651] Based on his interpretation of Nietzsche and Freud, Gross’ aim was to revive the cult of Astarte to bring about a “sexual utopia” through “sexual revolution and orgy.”[652] Gross’ motto, taken from Nietzsche, was “repress nothing.” Based on his interpretation of Nietzsche and Freud, Gross’ aim was to revive the cult of the pagan goddess to bring about a “sexual utopia” through “sexual revolution and orgy.”[653] Jung wrote Freud:

> Dr. Gross tells me he puts a quick stop to the transference by turning people into sexual immoralists. He says the transference to the analyst and its persistent fixation are more monogamy symbols and as such symptomatic of repression. The truly healthy state for the neurotic is sexual immorality. Hence he associates you with Nietzsche. [654]

Among those in Gross' entourage whom he influenced were Franz Kafka, Martin Buber, and Alma Mahler, the wife of composer and Theosophical Society member, Gustav Mahler.[655] Ascona became a sort of early New Age haven of bohemianism and the occult, featuring experimentation in surrealism, modern dance, Dada, paganism, feminism, pacifism, nudism, psychoanalysis and natural healing. Between 1900 and 1920, the community and the settlement of projects around it was home for shorter or longer periods to a large number of famous people, ranging from artists and writers, such as Paul Klee and Herman Hesse and to well-known anarchists, such as Bakunin and Peter Kropotkin. There were Dadaists and dancers such as Isadora Duncan, and psychologists and theosophists, including Rudolf Steiner. Even Lenin and Trotsky were visitors at one time.[656]

Dada

Paradoxically, modern art has its origins in the anti-art movement of the European avant-garde known as Dada, which influenced later styles and groups including surrealism, Situationism, pop art and Fluxus. Dada rejected reason and logic, celebrating nonsense, irrationality and intuition. Dada, which was itself was influenced by Futurism, and which also had political affinities with the radical left, was a protest against the bourgeois nationalist and colonialist interests, and against the cultural and intellectual conformity in art as well as society, which Dadaists believed were the root cause of the war. Dada therefore concentrated its anti-war politics through a rejection of the prevailing standards in art through anti-art cultural works.

Probably the most famous work of the period was Marcel Duchamp's *Fountain*, a porcelain urinal, signed "R.Mutt," which caused a scandal when it was submitted for the exhibition of the Society of Independent Artists in New York in 1917, but was rejected by the committee, after much discussion about whether the piece was art or was not. Duchamp's *Fountain* is now regarded by some art historians and theorists of the avant-garde as a major landmark in twentieth century art. Duchamp therefore later complained, "The fact that they are regarded with the same reverence as objects of art probably means that I have failed to solve the problem of trying to do away entirely with art."[657]

Dada was begun by a group of artists and poets associated with the Cabaret Voltaire in Zurich. Living across the street from the Cabaret Voltaire were Lenin, Karl Radek and Gregory Zinoviev who were busy planning the Bolshevik Revolution.[658] Though the cabaret was to be the birthplace of the Dada movement, it featured artists from every sector of the avant-garde, including Futurism's Marinetti, and radically experimental artists, many of whom went on to have a profound influence, including Kandinsky, Paul Klee, Giorgio de Chirico, Sophie Taeuber-Arp and Max Ernst. On July 28, 1916, Hugo Ball read out the Dada Manifesto, and also published a journal with the same name, which featured work from Guillaume Apollinaire and had a cover designed by Taeuber-Arp.

Tristan Tzara (1896 – 1963), born Samuel or Samy Rosenstock, was best known for being one of the founders and central figures of the movement. Dada grew out of an already vibrant artistic tradition in Eastern Europe, particularly Romania, that was transported to Switzerland when a group of Jewish modernist artists—Tristan Tzara, Marcel and Iuliu Janco, Arthur Segal, and others—settled in Zurich. According to Menachem Wecker, the works of the Jewish Dadaists represented "not only the aesthetic responses of individuals opposed to the absurdity of war and fascism" but, invoking the well-worn light unto the nations theme, insists that they brought a "particularly Jewish perspective to the insistence on justice and what is now called *tikkun olam*."[659]

In recent years, researchers such as Tom Sandqvist, Milly Heyd, Haim Finkelstein, and Marius Hentea, have given new emphasis on

the Jewishness of the Romanian contributors to Dada.[660] In his book *Dada East: The Romanians of Cabaret Voltaire*, Tom Sandqvist points out that Tzara's Hasidic and Kabbalistic influences of his youth were evident in his art.[661] Tzara's hometown Moinesti is, in Andrei Codrescu's opinion, "the center of the modern world, not only because of Tristan Tzara's invention of Dada, but because its Jews were among the first Zionists, and Moinesti itself was the starting point of a famous exodus of its people on foot from here to the land of dreams, *E'retz-Israel*."[662]

Norman Finkelstein links Tzara's Dada to the influence of the Sabbateans' and Frankists' notion of "redemption through sin."[663] According to the Jewish American poet Jerome Rothenberg, there are "definite historical linkages between the transgressions of messianism and the transgressions of the avant-garde."[664] Rothenberg refers to these heresies as "libertarian movements," and connects them to Jewish receptivity to the forces of secularization and modernity, leading in turn to the "critical role of Jews and ex-Jews in revolutionary politics (Marx, Trotsky etc.) and avant-garde poetics (Tzara, Kafka, Stein etc.)."[665] Milly Heyd endorses Rothenberg's thesis, observing that "Tzara uses terminology that is part and parcel of Judaic thinking and yet subjects these very concepts to his nihilistic attack."[666] Tzara declared that, "Dada is using all its strength to establish the idiotic everywhere. Doing it deliberately. And is constantly tending towards idiocy itself… The new artist protests; he no longer paints (this is only a symbolic and illusory reproduction)."[667]

Surrealism

As a result of his campaigning, Tzara created a list of so-called "Dada presidents," who represented various regions of Europe. According to Hans Richter, it included, alongside Tzara himself, figures ranging from Max Ernst, André Breton, Julius Evola and Igor Stravinsky.[668] René Guénon's work had an impact on many artists, in particular in the surrealist movement that developed out of the Dada activities during World War I. One example was André Breton

(1896 –1966), who was interested in the works of Joseph Péladan.[669] Breton was the leader of the Surrealist movement, and was explicit in his assertion that Surrealism was, above all, a revolutionary movement.[670] The surrealists also looked to the Marxist dialectic and the work of such Frankfurt School exponents as Walter Benjamin and Herbert Marcuse. According to Walter Benjamin, "Since Bakunin, Europe has lacked a radical concept of freedom. The Surrealists have one."[671] From the 1920s onward, the surrealist movement spread around the globe, eventually affecting the visual arts, literature, film and music of many countries and languages, as well as political thought and practice, philosophy, and social theory.

All the French poets admired by the surrealists, such as Hugo, Nerval, Baudelaire, Rimbaud, Lautramont, Mallarme, Jarry and Apollinaire, and the utopian socialists as well, can be linked to the occultism of Swedenborg and Eliphas Lévi. [672] Breton as well was profoundly influenced by Levi who wrote, "imagination applied to reason is genius." For Breton all art, even the most realistic, has its origin in magic. But art which is specifically magical is that which represents the triumph of the mind over outer reality.[673] As a way of tapping into the "irrational," the Surrealists began experimenting with automatic writing, or automatism, a sort of stream of consciousness effort, and published the writings, as well as accounts of dreams. As indicated by Nadia Choucha in *Surrealism and the Occult: Shamanism, Magic, Alchemy, and the Birth of an Artistic Movement*, "The technique of automatism, borrowed both from the psychological technique of free association and from spiritualist medium, was considered to be the best way of releasing creativity and inspiration."[674] The group led by André Breton claimed that automatism was a better tactic for societal change than those of Dada, as led by Tzara, who was now among their rivals. Breton's group grew to include writers and artists from various media such as Max Ernst, Salvador Dalí, Joan Miró, Marcel Duchamp, and Dada artist Man Ray, who was born Emmanuel Radnitzky in Philadelphia to Russian Jewish immigrants.

9. Secrets of Fatima

Cardinal Rampolla

According to Masonic records, Pius IX (1792 – 1878) was initiated into Freemasonry in the Lodge Eterna Catena of Palermo on August 15, 1839.[675] Pius IX was the longest-reigning elected pope in the history of the Catholic Church, serving for over 31 years. During his pontificate, he convened the First Vatican Council (1869–70), which decreed papal infallibility, but the council was cut short owing to the loss of the Papal States. Like Pope Pius IX before him, Leo XIII (1810 – 1903) requested the publication of the *Alta Vendita*, a text purportedly produced by the highest lodge of the Italian Carbonari and written by Mazzini. It was first published by Jacques Crétineau-Joly in *The Church and the Revolution*. The pamphlet was popularized in the English-speaking world by Monsignor George F. Dillon in 1885 with his book *The War of Anti-Christ with the Church and Christian Civilization*.

Astoundingly, the document exposes the details a Masonic plot to infiltrate the Catholic Church and ultimately install a Masonic pope.[676] According to the document:

> Our ultimate end is that of Voltaire and of the French Revolution—the final destruction of Catholicism, and even of the Christian idea…
>
> The Pope, whoever he is, will never come to the secret societies; it is up to the secret societies to take the first step toward the Church, with the aim of conquering both of them.
>
> The task that we are going to undertake is not the work of a day, or of a month, or of a year; it may last several years, perhaps a century; but in our ranks the solider dies and the struggle goes on.[677]

Suspiciously, Leo XIII's secretary of state was Cardinal Rampolla, whom the OTO claimed as one of its leading members.

[678] When Leo XIII died in 1903, it was widely expected that Rampolla would be elected pope. His candidacy gained momentum until the last moment when the Austrian Emperor Franz Joseph I, Grand Master of the Order of the Golden Fleece, imposed the veto *Jus exclusivae* during the Conclave. Craig Heimbichner, writing in the August 2003 *Catholic Family News*, states that Monsignor Ernest Jouin is said to have intervened personally with Emperor Franz Joseph to ask for the *Jus exclusivae* to be invoked, having procured some evidence that Cardinal Rampolla had at least a close affinity with the Freemasons.[679]

Pope Pius IX was a Marian pope, who used the doctrine of papal infallibility in defining as dogma the Immaculate Conception of Mary in 1854. In his encyclical *Ubi primum* Pius IX described Mary as a Mediatrix of salvation, a concept which was first fully embraced by Pius IX's successor, Leo XIII. In his encyclical *Miserentissimus Redemptor*, Pius XI stated that Jesus Christ had "manifested Himself" to St. Margaret Mary of Alacoque in the seventeenth century and referred to the conversation between Jesus and Saint Margaret several times. St. Margaret was initially rebuffed by her mother superior and was unable to convince theologians of the validity of her visions. A noted exception was the Jesuit Saint Claude de la Colombière, who supported her. The devotion to the Sacred Heart was officially recognized 75 years after her death.

In the nineteenth century, another Roman Catholic nun in Portugal, Blessed Mary of the Divine Heart, a congregationist of the Good Shepherd, reported several messages from Jesus Christ in which she was asked to contact Pope Leo XIII. St. Mary was born Maria Droste zu Vischering, the daughter of one of the most wealthy and noblest German families who distinguished themselves by their fidelity to the Catholic Church. She finally influenced Leo XIII to follow the command of her vision and consecrate the entire world to the Sacred Heart of Jesus. Leo XIII himself called this solemn consecration "*the greatest act of my pontificate*."[680] In 1856, Pope Pius IX proclaimed the Feast of the Sacred Heart for the entire Church and exhorted the faithful to consecrate themselves to the Sacred Heart.

During the papacy of Leo XIII's successor, Pope Pius X—who came from a Frankist heritage—some of the world-renowned Marian images were granted a Canonical Coronation. Pius X's great-great grandfather was Giovanni Sarto, a Polish Frankist whose real name was Jan Krawiec (Yehuda Kravitz), who was born in Wielkopolska Poland in 1687. Krawiec joined the Frankist movement in the 1750's with his family. The family came to Godero near Treviso in 1760 after the arrest of Jacob Frank where they took Italian names. They chose Sarto, which means "tailor" as does *Krawiec* (Polish) and *Kravitz* (Yiddish), as a name common in the area. Pope Pius X's maternal grandfather was also from a Frankist family originally and he was called Mordechai Samson (Melchior Szalwinski or Schwienke) but changed to Melchiorre Sanson in Italy. His maternal grandmother's surname was Antonini (originally the Polish Antonik).[681]

Hiéron du Val d'Or

Popes Pius IX and Leo XIII were close friends of Baron de Sarachaga (1840 – 1918), who with Jesuit Victor Drevon, founded the *Hiéron du Val d'Or* in 1873, at Paray-le-Monial, a small town in the Bourgogne region of eastern France, and the site where the "Sacred Heart of Jesus" appeared to St. Margaret Mary of Alacoque in the seventeenth century. De Sarachaga's father, don Jorge de Sarachaga was related to the Marrano mystic Saint Teresa of Avila, and through his mother, Catherine Lobanov-Rostovskaya, he was related to the imperial court in Russia.[682] The works of Alexis de Sarachaga were similar to the thought of the Jesuit scholar and Christian Kabbalist Athanasius Kircher, which is rooted in the belief that Egypt was the oldest civilization known to be closest to a primordial Tradition, interpreting the hieroglyphs and pyramids concealing the teachings of Hermes Trismegistus.[683]

The Hiéron's goal was to create a synthesis of Christianity with Eastern philosophy and Western occultism. The Hiéron's aims and philosophy can be discerned from the writings of two contributors to its in-house publications *Regnabit* and *Rayonnement Intellectuel*: Louis Charbonneau-Lassay and René Guénon.[684] The first issue of *Regnabit, revue universelle du Sacre-Coeur* ("International Journal

of the Sacred Heart"), appeared in 1921, and was supported by a committee whose chairman was the cardinal Louis-Ernest Dubois, Archbishop of Paris, and by fifteen other prelates from all over the continent. On March 10, 1924, it obtained special apostolic benediction sent from the Pope by the State Cardinal Pietro Gasparri. At Charbonneau-Lassay's suggestion, Guénon began to contribute articles to *Regnabit* in 1925, writing on the legend of the Holy Grail and attempting to demonstrate the essential unity of various traditional forms, comparing the Sacred Heart to the third eye of Shiva.[685]

In his 1979 book *Le Tresor du Triangle d'Or* (*The Treasure of the Golden Triangle*), Jean-Luc Chaumeil states that the Hiéron practiced a version of Scottish Rite Freemasonry, and the upper degrees of the order constituted the lower degrees of the Priory of Sion itself. They believed Christianity was the flowering of the Primordial Tradition transmitted by the Atlanteans. They held an emphasis on sacred geometry and Gnostic truth underlying mythological motifs. There was a preoccupation with the origins of men, races, languages and symbols, such as occurs in Theosophy. As did the legendary Ormus of Rosicrucian mythology, it sought to reconcile the Christian and pagan mysteries. And it ascribed special significance to Druidism, which it regarded correctly as partially Pythagorean.[686] They regarded themselves as Templars and Knights of the Grail, and proclaimed themselves as "Apostles of the Final Times," those who were called for by the Marian apparition, the Virgin of la Salette.[687]

The Hiéron looked to a future Age of Aquarius for bringing the return of Christ the King, the fulfillment of Nostrodamus' prophecies.[688] Chaumiel describes the aims of the Hiéron as the creation of:

> …a theocracy in the eyes of which nations will be only provinces, their leaders only proconsuls in the service of an occult world government made up of an "elite." For Europe, this reign of the "Great King" implies the double hegemony of the Papacy and the Empire, of the Vatican and the Habsburgs who are its right arm.[689]

The Hiéron's agenda was the creation of a new Habsburg and Catholic Holy Roman Empire with a French temporal and spiritual head in the manner of the Grand Monarch, an association of Europeans bound by common law and dedicated to advancing the mission of Christ the King. The aims are reflected in allegations found in the research of Jean Robin, author of *Rennes-le-chateau: La Colline Envoutee*, and *Operation Orth*, and other writers, including Charbonneau-Lassay, who was in correspondence with Guénon. They claim the existence of a secret parallel Catholic tradition called *l'Eglise d'Avignon* (Church of Avignon), which they trace to the medieval Papacy installed in Avignon from 1309 to 1378. The claim is that it continued in secret with a Pope who represents the esoteric aspects of the Catholic Church. *L'Eglise d'Avignon* is said to serve as an intermediary between the Roman Church and the Eastern Orthodox tradition. A full account is available in *Montmartre* by Phillipe Julien. Among the supporters of the Avignon tradition are Péladan's societies and many other individuals and groups involved in the esoteric world of the Sacred Heart.[690]

Our Lady of Fátima

A further agenda of the Hiéron Val d'Or included working towards reconciliation of the Roman Catholic and Orthodox Churches of Russia and Eastern Europe, later confirmed by the Marian apparition at Fatima. Fatima is a Portuguese village named after a twelfth century Moorish princess, who converted to Christianity. She was named after the daughter of the Prophet Muhammad, who receives special veneration among Shia Muslims.

According to J. B. Trend, in *The Legacy of Islam*, the goddess worship of the Sufis was reinterpreted within Christianity as the veneration of the Virgin Mary.[691] Esoterically, the Shekinah of the Kabbalah, like the Virgin Mary and Fatima, the daughter of the Prophet Muhammad of Islam, is a stand-in for the ancient pagan goddess, usually referred to as *Sophia*, Greek for "wisdom." Fatima was given the title *al-Zahra*, "shining one," and Mohammed once said about her, "Thou shalt be the most blessed of all the women in Paradise, after Mary." Surprisingly, besides attracting Christian

pilgrims, the shrine at Fatima, Portugal, has also attracted Muslims in great numbers.[692]

The Three Secrets of Fatima consist of a series of apocalyptic visions and prophecies which were allegedly given to three young Portuguese shepherds, Lucia Santos and her cousins Jacinta and Francisco Marto, by an apparition claiming to be the Virgin Mary, starting in 1917. Lucia was the youngest child of Antonio dos Santos and Maria Rosa Ferreira—"Ferreira" being a name common among Conversos and crypto-Jews.[693]

To emphasize the importance and urgency of the message and the authenticity of the apparitions, the Holy Virgin worked the Miracle of the Sun in the presence of 70,000 witnesses who had gathered in Fátima, on October 13 of the same year, in response to a prophecy made by the three shepherd children. Newspapers published testimony from reporters and other people who claimed to have witnessed extraordinary solar activity, such as the sun appearing to "dance" or zig-zag in the sky, careen towards the earth, or emit multicolored light and radiant colors. According to these reports, the event lasted approximately ten minutes. Bishop José da Silva declared the miracle "worthy of belief" on 13 October 1930, permitting "officially the cult of Our Lady of Fatima" within the Catholic Church.

According to Lucia (now Sister María Lúcia das Dores), on July 13, 1917, around noon, the Virgin Mary entrusted the children with three secrets. Two of the secrets were revealed in 1941 in a document written by Lúcia, at the request of Bishop da Silva. Lúcia said that the first secret, a vision of Hell, was disclosed to the children on July 13, 1917. The second secret was a statement that World War I would end, along with a prediction of another war during the reign of Pope Pius XI, should men continue offending God and should Russia not convert. According to Lucia, the prophecy warned, "When you see a night illumined by an unknown light, know that this is the great sign given you by God that he is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father." On January 25, 1938, *The New York Times* reported "Aurora Borealis Startles Europe; People Flee in Fear, Call Firemen." The celestial phenomenon was seen from

Canada to Bermuda to Austria to Scotland. Hitler invaded Poland the following year, setting off World War II.[694]

The second half of the prophecy requests that Russia be consecrated to the Immaculate Heart of Mary. Russia, considered to be the Third Rome, is to be encouraged to return to the Church.[695] The significance of the revelations gained controversy due partly to elements allegedly related to the World War II and possibly more global wars in the future, particularly the Virgin's alleged request for the Consecration of Russia to the Immaculate Heart of Mary. The apparition tells the children that the war will end, but that if the world does not stop offending God, he will punish the world by war, hunger, and persecution of the Church and the Holy Father. She added:

> To prevent this I come to ask the consecration of Russia to my Immaculate Heart and the Communion of reparation on the first Saturdays. If they listen to my requests, Russia will be converted and there will be peace. If not, she will scatter her errors throughout the world, provoking wars and persecutions of the Church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated.

A related prophecy was shared Saint Maximilian Maria Kolbe (1894 – 1941), a Polish Franciscan friar who was active in promoting the veneration of the Immaculate Virgin Mary. While Kolbe was in Rome in 1917, the year of the beginning of the Russian Communist Revolution, the Freemasons were supposedly celebrating their second centenary. They made Rome the center of their sacrilegious demonstrations. They marched to St. Peter's where they displayed their blasphemous banners. One said, "Satan must reign in the Vatican. The Pope will be his slave." This inspired Kolbe to found the Knights of the Immaculata, to counteract Freemasonry and other slaves of Lucifer.[696] Kolbe prophesied, "One day, you will see the statue of the Immaculata in the center of Moscow atop the Kremlin!"[697] Kolbe died in 1941 when he volunteered to die in place of a stranger in the German death camp of Auschwitz. On 10 October 1982, Pope John Paul II canonized Father Kolbe and declared him a martyr of charity.

Similarly, the Black Madonna of Czestochowa revealed to Jacob Frank that when the Jewish people collectively honor her, then the Russian people would also honor her by entering a renewed Marian Catholic Church. Frank said about Czestochowa, “We are running after an icon…Czestochowa was called from ancient times the Matronita (Maiden/ Virgin). When we (the Jewish people) will come here so then will the Muscovites (Russians) enter her.”[698]

Of the hundreds of alleged apparitions the Catholic Church has investigated, only twelve have received ecclesiastical approval, and nine of them occurred between 1830 and 1933. In 1946, Pope Pius XII (1876 – 1958), “the most Marian Pope in Church history,” granted a canonical coronation to the venerated image enshrined at the Chapel of the Apparitions of Fatima.[699] The formal study of Mariology within the circles of the Holy See took a major step forward between the Holy Year 1950 and 1958, based on the actions of Pius XII, who authorized institutions for increased academic research into the veneration of the Blessed Virgin Mary. In 1950, Pius XII invoked the authority of “papal infallibility,” referred to as speaking *ex cathedra*, when he defined the Assumption of Mary as an article of faith.[700] It was the first *ex cathedra* infallible statement since the official ruling on papal infallibility was made at the First Vatican Council. On November 11, 1954, he later raised the Sanctuary of Fatima to the status of Minor Basilica by his Papal brief *Lucer Superna*.

Carlism

Several researchers have suggested that the Hiéron du Val d’Or was the precursor of the Opus Dei, the group made infamous by Dan Brown’s *The Da Vinci Code*.[701] Among them is Jean-Pierre Bayard, a recognized scholar of Rosicrucianism, who regards Opus Dei among the organizations that “could claim to belong [to Rosicrucianism] but which however do not seem to take advantage of this.”[702] Opus Dei was founded in Spain in 1928 by the Catholic saint and priest Josemaria Escriva, (1902 – 1975) a staunch defender of Marian devotion. Escriva performed pilgrimages to several Marian shrines, including Lourdes, Fatima and Guadalupe.

He also proclaimed Mary as the “Queen of Opus Dei,” and the “Mother of Opus Dei.”

Opus Dei has been influenced by the political movement of Carlism, which is connected with the Order of the Golden Fleece, and which was part of the coalition of Francisco Franco (1892 – 1975) during the Spanish Civil War. The Carlist or Bourbon contenders for the Spanish throne had their own Grand Master and appointed their members from 1845 to 1900. The Carlists were a Traditionalist and Legitimist political movement in Spain aimed at establishing an alternative branch of the Bourbon dynasty on the throne of Spain. In 1700, Philip V, a French Bourbon prince, acceded to the Spanish throne, and the War of the Spanish Succession (1701–1714) broke out to prevent Spain and France from uniting the two realms under the same king. The traditional Spanish order of succession had to give way Salic law of the French royal house, which did not permit female succession. In 1830, Ferdinand VII of Spain (1784 – 1833) decided to promulgate a decree securing the crown for his unborn child, even if female. The law placed the child, Princess Isabel II, ahead of Ferdinand’s brother Don Carlos, Count of Molina (1788 – 1855), knight of the Order of the Golden Fleece. Carlos was the second surviving son of King Charles IV of Spain and of his wife, Maria Luisa of Parma. Carlos was a reactionary known for his firm belief in the divine right of kings who stridently opposed liberalism in Spain and the assaults on the Catholic Church.[703] Carlos’ claim to the throne was contested by liberal forces loyal to Isabel II, resulting in the bloody First Carlist War (1833 – 1840). Carlism would remain a significant force in Spanish politics from 1833 until the end of the Francoist regime in 1975.

Researchers, historians and writers on Opus Dei have said that the order has a novel approach to political matters whereby Christians are free and personally responsible in temporal affairs. However, there were accusations that the Catholic personal prelature of Opus Dei has had links with far-right governments worldwide, including Franco’s and Hitler’s regimes. Months after the start of the Spanish Civil War in July 1936, Franco emerged as the dominant rebel military leader and was proclaimed Head of State on October 1, 1936, ruling as dictator over the territory controlled by the

Nationalist faction. Franco was formally recognized as Caudillo of Spain—the Spanish equivalent of the Italian Duce and the German Führer.[704]

The Francoists took control of Spain through a war of attrition (*guerra de desgaste*) which involved methodically imprisoning and executing opponents of the regime. The right-wing considered these "enemy elements" to comprise an "anti-Spain" that was the product of Bolsheviks and a "Judeo-Masonic conspiracy," which had evolved after the *Reconquista*.[705] It has been estimated that more than 200,000 Spaniards died in the first years of the dictatorship from 1940 to 1942 as a result of political persecution, hunger and disease related to the conflict.[706] During World War II, Spain did not join the Axis powers—its supporters from the civil war, Italy and Germany—but nevertheless, supported them in various ways.

In Spain, Opus Dei was very active in the government of Franco, collaborating with the country's premier, Admiral Luis Carrero Blanco.[707] Throughout its history, Opus Dei has been criticized from many quarters, prompting journalists to describe the order as "the most controversial force in the Catholic Church" and founder Escriva as a "polarizing" figure.[708] Criticism of Opus Dei has centered on allegations of secretiveness,[709] controversial recruiting methods, strict rules governing members, elitism and misogyny, and support of or participation in authoritarian or right-wing governments—especially the Franco fascist Government of Spain.[710] As Franco's spiritual advisor and thanks to the organization he founded, Escriva chose and trained the elite members of the Franco dictatorship until he controlled the essence of its powers.[711] The Falangists, the main political organization supporting Franco, suspected Escriva of "internationalism, anti-Spanish sentiment, and freemasonry," according to Berglar. Escriva was even reported to the Tribunal for the Fight against Freemasonry.[712]

10. Brotherhood Polaires

Priory of Sion

In *Le secret des Troubdours* (“The Secrets of the Trabdours”), Joséphin Péladan, who founded the Order of the Temple and the Grail and of the Catholic Order of the Rose-Croix, was the first to identify the Cathar castle of Montsegur with *Munsalväsche* or Montsalvat, the Grail castle in Wolfram’s *Parzival*. This identification inspired a wider legend asserting that the Cathars possessed the Holy Grail. According to these stories, the Cathars guarded the Grail at Montsegur, and smuggled it out when the castle fell in 1244.[713] An early member of Péladan’s grail order was Belgian occultist Émile Dantinne (1884 – 1969). When Peladan died in 1918, Dantinne reorganized the order under the name of Ordre Rose+Croix Universelle. In 1934, Dantinne became one of the founders of FUDOSI, a federation of traditional Rosicrucian and Martinist orders, originating from Papus, Peladan, Stanislas de Guaita and the Ordre kabbalistique de la Rose+Croix (OKR+C). The leading societies involved in FUDOSI were Harvey Spencer Lewis’s AMORC and the Brotherhood Polaires, who provided the underlying mythologies that led to obsessions of the Nazis, and ultimately to the sensationalistic *Holy Blood Holy Grail*, which inspired Dan Brown’s *Da Vinci Code*.

The basis of this mythology was a purported order named the Priory of Sion, supposedly founded in 1099, which was dedicated to preserving the secret of the Grail. The purported goal of the Priory of Sion is the creation of a united Europe, as part of the fulfilment of the vision advanced by Saint-Yves d’Alveydre, a call for which appears on the first page of his first book on synarchy, *Keys to the East*. The need for Europe to unite under a single, synarchist state, according to Saint Yves, is prompted by the rise of Islam as a world power, which threatens a weak, fragmented, and materialist West. This is despite the fact that Saint-Yves source for synarchy was “Hajji Sharif,” who in actuality was Jamal ud Din al Afghani, the founder of

Salafism, which became the underlying doctrine of Islamic terrorism, from the Muslim Brotherhood to Osama bin Laden.

Influenced by ideas borrowed from Martinism and Plato's *Republic*, Saint-Yves envisioned a Federal Europe with a corporatist government, composed of three councils representing economic power, judicial power, and scientific community, of which the metaphysical chamber bound the whole structure together. As part of this concept of government, Saint-Yves attributed an important role to occult secret societies, which are composed of oracles and who rule the government from behind the scenes, a role once fulfilled by the Rosicrucians.

The term "United States of Europe" was used by Saint-Yves' friend Victor Hugo, during a speech at the International Peace Congress held in Paris in 1849, to which he had been invited by Giuseppe Mazzini.[714] Hugo proclaimed: "A day will come when all nations on our continent will form a European brotherhood… A day will come when we shall see ... the United States of America and the United States of Europe face to face, reaching out for each other across the seas."[715] In 1867, Giuseppe Garibaldi and John Stuart Mill joined Hugo at a congress of the League for Peace and Freedom in Geneva. There, the anarchist Mikhail Bakunin stated: "That in order to achieve the triumph of liberty, justice and peace in the international relations of Europe, and to render civil war impossible among the various peoples who make up the European family, only a single course lies open: to constitute the United States of Europe."[716]

Victor Hugo was purportedly a Grand Master of the Priory of Sion. The so-called Priory of Sion was a purported secret society created in 1099, following the conquest of Jerusalem by the Crusades, which was recently popularized in Dan Brown's international bestseller *The Da Vinci Code*, and based on an earlier bestseller, the *Holy Blood, Holy Grail*, published in 1982. However, as revealed by Lynn Picknett and Clive Prince in *The Sion Revelation*, the personalities involved in the propagation of the myth were associated with synarchist aspirations of creating a European Union. This "Empire of the End Times," was to be ruled by the Grand Monarch prophesied by Nostradamus and fulfill the Three Secrets of

Fatima. According to some accounts, Nostradamus' grandfather was Jean de Saint-Remy, a Jewish Kabbalist at the court of René of Anjou, a purported Grand Master of the Priory of Sion.[717]

The mythical Priory of Sion was created by a man named Pierre Plantard as a framework for his claim of being the Great Monarch. According to the story that was concocted, the Priory of Sion were protectors of a holy bloodline of Merovingian kings who were descended from Jesus who secretly married Mary Magdalene. Borrowing from the legends of Memphis-Mizraim, the legend of the Priory of Sion associates its founding with the followers of Ormus, who moved to territory in France owned by Godfroi de Bouillon, the first Grand Master of the Prieuré de Sion. It is also said to have created the Knights Templar as its military arm and financial branch. Discernible through their red hair, the secrets of the bloodline were cryptically referred to in Magdalene being depicted with red hair in da Vinci's Last Supper, and survived among the Sinclairs of Rosslyn. The legendary Holy Grail is therefore the womb of Mary Magdalene and the sacred her sacred lineage, and the Church tried to kill off, and their supposed guardians, the Cathars and the Templars, to suppressed the truth that threatened its legitimacy.

Plantard alleges his true last name was St. Clair, to claim descent from the Sinclairs, hereditary Grand Masters of Scottish Rite Freemasonry, although no shred of proof supports his claim.[718] Although referred to as "fact" in Dan Brown's best-selling *The Da Vinci Code*, in *The Sion Revelation*, Picknett and Prince concede that the Priory of Sion was a hoax, but they argue that it was a front organization for clandestine synarchist and Martinist secret societies plotting to create Saint-Yves d'Alveydre's "United States of Europe." Although a hoax, the lineage betrays an extensive knowledge of occult history. The list also included a number of far less well-known, personalities, though who under very close examination can be found to have exercised an important role in occult history. So, while the existence of the Priory of Sion itself is a myth, it is founded on a very real occult tradition. The documents claimed that the Priory was led by a series of successive heads who included Jean de Saint-Clair, Nicolas Flamel, René of Anjou.

Preceding René of Anjou and Flamel as Grand Masters of the Priory of Sion were Edward I, Count of Bar, his sister Jeanne de Bar and Blanche of Navarre, Queen of France, the second wife of Philip VI of France. By his first wife, Joan of Burgundy, Philip VI fathered John II, King of France, who married Bonne of Luxembourg. Their children included Charles V of France, John, Duke of Berry and René's great-grandmother, Marie of Valois, Duchess of Bar, who married Robert I, Duke of Bar, the grandson of Edward I, Count of Bar. The three of them were cousins of Sigismund of Luxembourg, founder of the Order of the Dragon, whose father Charles IV, Holy Roman Emperor was the brother of Bonne of Luxembourg. Bonne's aunt, Beatrix of Luxembourg, married Charles I of Hungary, the founder of the Order of Saint George, that the Order of the Dragon was modeled on. Charles I was the grandfather of Sigismund's wife, Mary, Queen of Hungary.

Charles I was descended from Peter II of Aragon, the founder of the Order of Saint George of Alfama, and a defender of the Cathars who was killed in the Battle of Muret, last major battle of the Albigensian Crusade. Peter II was the son of Alfonso II of Aragon and Sancha, the daughter of Alfonso VII of Leon and Castile and Richeza of Poland. Ferdinand II of Leon, the son of Alfonso VII and Berenguela, the daughter of the Templar Ramon Berenguer III, Count of Barcelona, was the founder of the Order of Santiago. Ferdinand II's great-granddaughter Eleanor of Castile married Edward I of England, grandfather of Edward III of England, who founded the Order of the Garter, which represented the survival of the Templar Knights.

Charles I's aunt Eleanor of Anjou married Peter II's great-grandson, Frederick III of Sicily, who hired services of Templar Roger "Jolly Roger" de Flor. Their daughter Constance of Sicily married Henry II of Lusignan, who transferred property of Templars to Hospitallers in 1313. Eleanor's sister Blanche of Anjou married James II of Aragon, who transferred the Templar properties in Aragon to his own Order of Montesa, which was later merged with the Order of Saint George of Alfama.

The House of Luxembourg, who like the House of Anjou and their descendants the House of Plantagenet and the French House

of Lusignan are descended, according to medieval folk legends, from the dragon demon Melusine. It was at John of Berry's request that Jean d'Arras, as he says in his introduction, wrote a long prose romance called the *Roman de Mélusine or the Chronique de Melusine* part of *Le Noble Hystoire de Lusignan*, in 1392-94. D'Arras dedicated the work to John of Berry's sister Marie of Valois, Duchess of Bar and expressed the hope that it would aid in the political education of her children. René's daughter, Margaret of Anjou, as the wife of Henry VI of England, was one of the principal figures in the Wars of the Roses and at times personally led the Lancastrian faction. René was succeeded as Grand Master of the Priory of Sion by his daughter, Yolande, Duchess of Lorraine, who inspired the opera Iolanta, written by Tchaikovsky.

Yolande was then succeeded by Sandro Botticelli and Leonardo da Vinci. But between da Vinci and Robert Fludd, who are relatively well-known, are three Grand Masters that are otherwise quite obscure. Their significance is discovered by the fact that they are listed as Grand Masters of the Order of the Fleur de Lys created by René of Anjou and linked to the founding of the *Garde Ecossaise*. They are also linked to the houses of Este, Savoy and Sforza, who are closely linked to the Order of the Golden Fleece and the Order of the Dragon. They include Charles III, Duke of Bourbon, and his successors Ferrante I Gonzaga and Ludovico Gonzaga. Among Botticelli's patrons were the Medici, the Este, the Gonzaga. Da Vinci's chief patron was Ludovico Sforza, Grand Master of the Order of the Fleur de Lys, and the son of Francesco I Sforza, founding member of Rene of Anjou's Order of the Crescent. Ludovico was succeeded by René II, Duke of Lorraine, the son of Yolande of Bar. René II was also the grandfather of Marie of Guise, who married James V, King of Scotland, a knight of the Order of the Golden Fleece. René II was succeeded as Grand Master of the Order of the Fleur de Lys by Charles III, the second son of Gilbert Count of Montpensier and Clara Gonzaga, the daughter of Federico Gonzaga Marquess of Mantua and Margaret of Bavaria. Clara's brother was Francesco II Gonzaga, who married Isabella d'Este, and was the father of Ferrante I Gonzaga, whose nephew was Ludovico Gonzaga.

After them were Grand Masters associated with Rosicrucianism and Freemasonry, like Robert Fludd, Johann Valentin Andreae, Robert Boyle, Isaac Newton, the Jacobite Charles Radclyffe, who founded the Grand Lodge of Paris. Radclyffe was succeeded by Charles de Lorraine, who in turn was succeeded by his nephew, Maximilian de Lorraine. Charles was the son of Leopold, Duke of Lorraine and Élisabeth Charlotte d'Orléans, the daughter of Philippe I, Duke of Orléans and Elizabeth Charlotte, the grand-daughter of the Alchemical Wedding of Frederick V of the Palatinate and Elizabeth Stuart. Elizabeth Charlotte's brother, Philippe II, Duke of Orléans, friend of Chevalier Michael Ramsay, married Françoise Marie de Bourbon, the daughter of Louis XIV and Madame de Montespan, who was accused of practicing the Black Mass in the Affaire of the Poisons. Charles de Lorraine was the brother of Francis I, the husband of Maria Theresa, who granted protection to Jacob Frank. Charles also married Maria Theresa's sister, making him twice her brother-in-law. Maximilian de Lorraine was the son of Maria Theresa and Francis I. Maximilian's brother Joseph II reportedly had an affair with Frank's daughter Eva. Their sister was Marie Antoinette, wife of Louis XVI, who were excecuted during the French Revolution. Both Charles and Maximilian were also Grand Masters of the Teutonics Knights. Most importantly, Maximilian would become Grand Master of the Order of the Fleur de Lys.[719]

A.M.O.R.C.

All but two of the purported Grand Masters of the Priory of Sion are also found on lists of alleged "Imperators" and "distinguished members" of the Ancient Mystical Order Rosae Crucis (AMORC). AMORC, which was founded in 1915 in New York by Harvey Spencer Lewis, borrowed heavily from Theosophy and the Golden Dawn. Lewis was associated with Theodor Reuss and claimed AMORC stemmed from Crowley's OTO. Lewis claimed that as a child he travelled with his father to southern France, where he was led to the company of a hierophant living in an ancient tower in Toulouse. The hierophant purportedly recognized Lewis' qualities and initiated him into the ancient Ordo Rosae Crucis. Lewis was

then, he asserted, privileged to attend a meeting of Illuminati, where he was commissioned to spread the Rose Cross mysteries to America.[720]

AMORC's teachings draw upon ideas of the major philosophers, particularly Pythagoras, Thales, Solon, Heraclitus, Democritus, as well traditional healing and psychic techniques, material and spiritual alchemy, sacred architecture, meditation, karma and reincarnation. It claims to have been created to make public a supposed Rose-Croix Order that originated in Ancient Mystery schools supposedly established in Egypt about 1500 BCE. AMORC claims that among their most esteemed pupils were Pharaoh Akhenaten (Amenhotep IV) and his wife Nefertiti, the parents of Tutankhamun, who established a kind of monotheistic worship of Aten, the disk of the Sun. Over the centuries these Mystery Schools were succeeded by the Essenes, who created the original Christian Mysteries, assisted by the adepts of the Great White Brotherhood, and later to be inherited by the Templars. In another AMORC document of 1916, it was reported that the Supreme Chief of the order was living in Tibet. AMORC claims that Rosicrucianism was brought to Philadelphia in 1694 under the leadership of Grand Master Johannes Kelpius, the follower of Johann Jacob Zimmerman, who was part of the Sabbatean-connected circle of Benjamin Furly, known as the Lantern, which included alchemists van Helmont, Henry More, John Dury and William Penn, the founder of Pennsylvania.[721]

There were two distinct Rosicrucian traditions in the United States. Reuben Swinburne Clymer headed the *Fraternitas Rosae Crucis*, founded Paschal Beverly Randolph, whom he claimed he had been given his authority by the European Rosicrucians, who had authorized him to take the Order to America in 1852. Randolph believed that throughout history a series of initiatory orders were controlled by higher spiritual beings, which he referred to like Blavatsky as the Great White Brotherhood, and Clymer claimed that the Grand Master of his order, the *Fraternitas Rosae Crucis*, was directly accountable to them. This was many years before AMORC (*Ancient and Mystical Order Rosæ Crucis*) was founded by Spencer Lewis. The resulting dispute was settled in court, in Clymer's favor, accepting his registration of the title "Rosicrucian" in 1935.

Lewis therefore forced to distance himself from Crowley, who was derided as a “black magician,” and who Reuss had supposedly expelled from the OTO in 1921. Reuss elevated Lewis through the honorary degrees of the Scottish Rite, the Rite of Memphis, the Rite of Misraim, and the OTO respectively in order to side-step Crowley. After Reuss’ death in 1923, Lewis as Crowley’s rival sought an alliance with a branch of the OTO which differed from Crowley’s. Since Hans Rudolf Hilfiker was joining forces with Clymer, Lewis turned his back on the Swiss OTO which had been named in his Warrant, but allied himself with Heinrich Traenker in Germany, who had signed himself as “National Grand Master of the O\T\O\” in a letter to him. In August 1930, the two men planned a “Pansophia International Rosicrucian Council,” which under the twin banners of the OTO and AMORC would send out a “Second Fama.”

AMORC was affiliated with both the *Ordre Martiniste et Synarchique* and the *Ordre Martiniste Traditionnel*. After World War One, and the death of Papus in 1916, the Martinist Order became almost extinct and the surviving members split into competing factions. Many French Martinists joined the synarchist movement and formed the *Ordre Martiniste et Synarchie* (OMS). In 1931, former Polaires member Augustin Chaboseau resuscitated the Martinists Order he had founded with Papus, naming it the *Ordre Martiniste Traditionnel* (OMT). Although he had received his Martinist initiations in the OMS, Lewis was asked by the OMT in 1939 to bring Martinism to the United States, and was granted the necessary charters and other documents.[722]

Victor Blanchard (1873 – 1953), who claimed to be the legitimate successor of Papus as head of the Martinist Order, who in 1920 founded his own Synarchist Martinist Order (OMS). Both Imperators of AMORC, Ralph Maxwell Lewis and Harvey Spencer Lewis were initiated into the OMS. Blanchard was also the Grand Master of the Brotherhood Polaires, to which belonged René Guénon for a time. More would be known about the Polaires had it not been that the Theosophical Society’s headquarters in Paris were looted during the Nazi occupation, along with the archives of many Freemasonic and esoteric organizations. Christian Bernadac

surmises that Alfred Rosenberg wanted these materials for his academy in Frankfurt.[723]

King of the World

The Polaires Brotherhood had emerged in Paris in the mid-1920s inspired by the tales of Agartha reported by the Polish explorer Ferdiand Ossendowski (1876 – 1945). It was probably through Martinist channels that Ossendowski learned of the legend of Agartha. Ossendowski wrote a book in 1922 titled *Beasts, Men and Gods*, in which he tells a story he claims was imparted to him of a subterranean kingdom that exists inside the earth. This kingdom was known to the Buddhists as Agharti, which is associated with Shambhala. In *Ossendowski and the Truth* (1925), the Swedish explorer of Tibet, Sven Hedin, dismissed Ossendowski's claims of having heard of Agharti from Mongolian lamas. Edin suspected that Ossendowski had derived the myth of Agharti from Saint-Yves d'Alveidre and adapted it to his story in order to appeal to a German reading public familiar with the Occult.[724]

Ossendowski was told of the miraculous powers of the Tibetan monks—and the Dalai Lama in particular—powers, he said, that foreigners could barely comprehend, and continued: "But there also exists a still more powerful and more holy man… The King of the World in Agharti."[725] Ossendowski was also told:

> The kingdom is called Agharti. It extends throughout all the subterranean passages of the whole world…. These subterranean peoples and spaces are governed by rulers owing allegiance to the 'King of the World'… You know that in the two greatest oceans of the east and the west there were formerly two continents. They disappeared under the water but their people went into the subterranean kingdom. In underground caves there exists a peculiar light which affords growth to the grains and vegetables and long life without disease to the people.[726]

Ossendowski's King of the World was therefore related to Blavatsky's Sanat Kumara, whom she identified with Lucifer and the Fallen Angels. Sanat Kumara gained greater prominence when her follower Charles W. Leadbeater wrote that Sanat Kumara was the "King" or Lord of the World, and the head of the Great White Brotherhood of Mahatmas who had revealed the principles of Theosophy. Leadbeater and later Theosophists like Alice A. Bailey believed that Sanat Kumara came to Earth 18,500,000 years ago from the etheric plane of the planet Venus, accompanied by 30 "Lords of the Flame." Sanat Kumara is regarded as the great guru, savior of Earth. He is an "advanced being" of the Ninth Initiation (the highest Initiation possible on planet Earth) who is regarded as the Lord or Regent of Earth and of humanity, and the head of the Spiritual Hierarchy of Earth who dwells in Shambhala, a city said to be a floating in the etheric plane above the Gobi Desert. He is equated with Skanda/Kartikeya of Hinduism, Brahma-Sanam Kumar of Buddhism, and Ahura Mazda of Zoroastrianism. Another common appellation of Sanat Kumara is the "Ancient of Days." It is also considered that Sanat Kumara is *al Khidr*.

While the Agartha myth has no real Asian roots whatsoever, it nevertheless influenced Guénon in his widely read work *Le Roi du Monde* (King of the World), published in 1927 and translated into many languages, in which he supported the claims of Ossendowski. Guénon wrote of a great Hyperborean culture that flourished around the Arctic Circle and of its outposts Shambhala in the East and Atlantis in the West. The subterranean synarchist realm of Agartha and its hidden ruler were the subjects of Guénon's *The Ruler of the World*. According to Guénon, Agartha represents "a spiritual center existing in the terrestrial world," housing "an organization responsible for preserving integrally the repository of sacred tradition which is of 'non-human' origin… and through which primordial wisdom communicates across the ages to those capable of receiving it."[727] According to Guénon, the Lord of the World is the same as the mysterious figure known as "Melchizedek."[728] The same figure is revered among the Sufis as a great mystic teacher known as *al Khidr*, or "the Green One." The Asiatic Brethren were also known as Melchizedek Lodges.

Of the swastika, Guénon maintained, "…this centre constitutes the fixed point known symbologically to all traditions as the 'pole' or axis around which the world rotates. This combination is normally depicted as a wheel in Celtic, Chaldean, and Hindu traditions." Such, claims Guénon, is the true significance of the swastika, seen world-wide, from the Far East to the Far West, which is intrinsically the "sign of the Pole."[729] It was supposed to defeat and replace the cross, just as neo-paganism would defeat and replace Christianity.

Oracle of the Astral Force

The Brotherhood Polaires were founded by the Italian Cesare Accomani, who called himself Zam Bhotiva, and obeyed a non-human source called the "The Oracle of the Astral Force," a channel between the mystic and the "Rosicrucian Initiatic Centre of Mysterious Asia." This center was supposedly situated in the Himalayas and was headed by "Three Wise Men" who lived in Agartha, and directed the fate of humanity. Bhotiva refers to the various examples of the Three Wise Men in the past: the Three Wise Men of Atlantis, the three Druids, and the Magi of the Bible. He claims that Agartha with its Three Wise Men had inspired certain oracles in ancient times like that of Delphi, that of Horus and the Babylonia Bel-Marduk.[730] Bhotiva refers to a notation by Ur Group member Arturo Reghini: "It appears to me that there is a certain relationship between the messages of the oracle and those found by Saint-Yves d'Alveydre and Ferdinand Ossendowski on the subject of the Three Wise Men… Both place Three Wise Men at the pinnacle of Agartha."[731]

Between the two world wars, the Polaires brought together a number of French occultists, such as Jean Chaboseau, Fernand Divoire, and the alchemist Eugène Canseliet (1899 – 1982), who was involved with a friend of Pierre Plantard, Paul Le Cour, in his Atlantis association. Le Cour belonged to the Hiéron du Val d'Or, which believed that Christianity originated in Atlantis, and was the "universal tradition" sought by occultists. Le Cour created the organization Atlantis to continue the work of the Hiéron the demise of the order. Le Cour, who promoted a spiritual tradition supposedly

originating in Atlantis, which looked forward to a coming Age of Aquarius. Also an astrologer, in 1927, Le Cour created the association and the journal *Atlantis*, and in 1937, he published *The Age of Aquarius*, which is considered to be one of the precursor texts of the "New Age" movement.[732]

Canseliet was a student of Fulcanelli a mysterious French alchemist whose identity is still debated. Canseliet wrote the prefaces to Fulcanelli's most well-known books are *Le Mystère des Cathédrales* ("The Mystery of the Cathedrals") written in 1929 and *Les Demeures philosophales* ("The Philosopher's Homes"). However, according to Le Cour, Fulcanelli was none other than Canseliet himself.[733] Fulcanelli's works aim to decipher the alchemical symbolism of several Templar constructions, such as Notre-Dame de Paris Cathedral, Amiens Cathedral, the Lallemant Hotel in Bourges, the Obelisk of Villeneuve-le-Comte. They notably inspired the esotericist Robert Ambelain (1907 – 1997) to write *Dans l'ombre des cathedrals* (In the Shadow of the Cathedrals), published in 1939. Ambelain was a member of Les Gens de Lettres and of the Association of French Language Writers "mer outre-mer," and the author of 42 works (some of them under the pseudonym Aurifer, his name as "Unknown Superior" in the Martinist Order).

During 1929 and 1930, the Polaires are also said to have made excavations and archival researches in the region south of Toulouse —which was subjected to the Albigensian Crusade, resulting in the fall of the Cathar fortress of Montsegur in 1244—and were reputed to have found traces of Christian Rosenkreutz's passage through the area.[734] In 1931, the Polaires were directed by the Oracle to seek the lost *Gospel of John* in the Pyrenees. The Polaires came to a valley in the Ariege to excavate the ruins of the castle of Lordat, with the blessing of its owner, Countess Pujol-Murat. Joined by Ivan Cooke, following channeled communications from the spirit of Arthur Conan Doyle, the Polaires were convinced that Lordat was visited by Christian Rosenkreutz on his return from the East.[735] This report corresponds with Bhotiva's alleged discovery, also via the Oracle, of the "Wand of Pico della Mirandolla," which was said to quiver near the presence of gold. With a female companion, Bhotiva set off to find the lost treasure of Montsegur.[736]

In 1931, through Grace Cooke, a London medium, a spirit claiming to be Arthur Conan Doyle communicated through her that the Polaires were “destined to help in the moulding of the future of the world… For the times are near.” In 1936, Grace and Ivan Cooke founded the White Eagle Lodge, to share the teachings from Cooke’s spirit guide, a Tibetan sage named White Eagle. The Lodge uses the symbol of the six-pointed Christ Star. A member of the White Eagle Lodge reported that the Polaires had taken over Annie Besant’s Order of the Star of the East, as well as its symbol, when Krishnamurti dissolved it in 1929.[737] According to Christian Bernada, the Theosophists’ messiah Krishnamurti was “the Polaires’ Messiah.”[738] Magre contributed in 1928 to the *Cahiers de l'Etoile*, a Krishnamurti-centered publication.

According to another member, Maurice Magre (1877 – 1941), a French writer who became interested in Theosophy and Martinism, “The existence of this brotherhood, variously known as Agartha and as the Great White Brotherhood, is what is always has been, but unproven by those ‘material evidence’ of which the Western mind is so fond.”[739] On the occasion of the publication of one of his books in 1924, *Le Figaro* wrote: “Magre is an anarchist, an individualist, a sadist, an opium addict. He has all the faults, he’s a very great writer. You have to read his work.”[740] Magre was an ardent defender of Occitania, and contributed greatly to making known the martyrdom of the Cathars. In 1931, Magre wrote also published *The Return of the Magi*, which claims to explore the history of recurring occult messengers including Apollonius of Tyana, the Cathars, Templars, Christian Rosenkreutz, Nicholas Flamel, Comte Saint-Germain and H.P. Blavatsky. In 1935, he undertook a journey to India to meet Sri Aurobindo in his ashram in Pondicherry.[741]

Magre was an important influence in the identification of the Cathar castle of Montsegur with the Holy Grail. According to Magre, in his book *Magicians, Seers, and Mystics*, from accounts supposedly derived from oral tradition, Christian Rosenkreutz was the last descendant of the Germelshausen, a German family from the thirteenth century. Their castle was found in the Thuringian Forest on the border of Hesse, and they embraced Cathar doctrines. The whole family was put to death by Landgrave Conrad of

Thuringia (c. 1206 – 1240), except for the youngest son, who was then five years old. Conrad was the youngest son of Hermann I, Landgrave of Thuringia, and the brother of Louis IV of Thuringia who married to Saint Elisabeth of Hungary of the Miracle of the Roses, from whom were descended the Landgraves of Hesse. Christian Rosenkreutz was carried away secretly by a monk, an Cathar adept from Languedoc, and placed in a monastery under the cult's influence, where he was educated and met the four Brothers later to be associated with him in the founding of the Rosicrucian Brotherhood.

In 1930, Lewis came into contact with Cesare Accomani.[742] The Polaires was to become one of the major groups of the Universal Federation of Initiatic Orders and Societies (FUDOSI), a federation meant to bring together authentic initiatic orders. Blanchard became one of the first three "Imperators" of this federation. In August 1934, Spencer Lewis traveled to Brussels so as to participate in the creation of the FUDOSI, and became one of the organization's three worldwide directors. During this first congress of the FUDOSI, Blanchard conferred on him the initiations and authority necessary for the establishment of Martinism in the United States.[743]

Brotherhood of the Golden Arrow

Also belonging to the Brotherhood Polaires was Maria Naglowska, a Russian occultist who wrote and taught sex magic.[744] She was rumored to have been initiated by Hassidic Jews or by Rasputin, or by the Russian sect of the Khlysty to which Rasputin was rumored to belong.[745] Khlysty practiced seeking the attainment of divine grace for sin in ecstatic rituals that were rumored to sometimes turn into sexual orgies.[746] Naglowska's occult teaching centered on what she called the Third Term of the Trinity, in which the Holy Spirit of the classic Christian trinity is recognized as the "divine feminine." Her practices supposedly aimed to bring about a "reconciliation" of the light and dark forces in nature through the sexual union of the male and female.

Naglowska moved to Rome around 1920 where she became acquainted with fascist intellectual Julius Evola (1898 – 1974).[747] In 1929, she moved to Paris where she conducted occult seminars on her ideas on sex magic. Attendance at these sessions included notable avant-garde writers and artists such as Evola, William Seabrook, Man Ray and André Breton. These gatherings eventually led to the establishment of the *Confrerie de la Flèche d'Or* (Brotherhood of the Golden Arrow).[748] During her time in Paris, she also published a newspaper called *La Flèche* ("The Arrow") to which she and other occultists, including Evola, contributed articles. The newspaper also featured her own "Green Dragon" grimoire.

Evola, in his book *Eros Mysteries of Love: The Metaphysics of Sex*, claimed that Naglowska often wrote for shock effect, noting her "deliberate intention to scandalize the reader through unnecessarily dwelling on Satanism."[749] Naglowska referred to herself as "a Satanic woman" and proclaimed that "Reason is in the service of Satan." She explicitly encouraged her disciples to imagine Satan as a force within humanity rather than as an external actual evil, destructive spirit.[750] One ritual for which there exists a first-hand account recalls that the ceremony included a naked Naglowska lying supine upon the altar, while a male initiate places a chalice upon her genitalia and proclaims, "I will strive by any means to illuminate myself, with the aid of a woman who knows how to love me with virgin love... I will research with companions the initiatory erotic act, which, by transforming the heat into light arouses Lucifer from the satanic shades of masculinity."[751]

In 1931, Naglowska compiled, translated and published in French a collection of writings by Paschal Beverly Randolph, who had a profound influence on the Hermetic Brotherhood of Light. Her publication of Randolph's previously little known teachings was the source of his subsequent influence in European magic.[752] As noted in the "*Lexique succinct de l'erotisme*," in the catalog of the 1959 International Surrealist Exhibition in Paris, the surrealists were influenced by Naglowska,[753] and Randolph was also profiled in the *Succinct Lexicon of Eroticism*, published in the same 1959 catalog, which was devoted to the theme of Eros. The sketch, which

mentioned Naglowska, was written at the request of André Breton by Gerard Legrand, who assisted Breton in his last major work, *L'Art Magique* ("Magic Art"), in 1957.

Ur Group

Naglowska, along with fellow Brotherhood Polaires members Arturo Reghini (1878 – 1946) and "Baron" Julius Evola (1898 – 1974) was also a member of the Ur Group.[754] Evola was the most important successor to Guénon's Traditionalism. After World War I, Evola had been attracted to the avant-garde, and briefly associated with Marinetti's Futurist movement, and became a prominent representative of Dadaism in Italy. Evola was introduced to Traditionalism around 1927 after he joined the Theosophical League founded by Polaires member Arturo Reghini, a Roman occultist immersed in alchemy, magic and theurgy, and who was a correspondent of Guénon. In 1927, Reghini, Evola and other occultists founded the *Gruppo di Ur*, which performed rituals intended to inspire Italy's fascist regime with the spirit of imperial Rome.

The Ur group also included Mircea Eliade (1907 – 1986), a central figure in the history of Traditionalism.[755] First interested in Theosophy and Martinism, Eliade became an intimate friend Evola who introduced to the work of Guénon.[756] One of his most influential contributions to religious studies was his theory of *Eternal Return*, which holds that myths and rituals do not simply commemorate hierophanies, but to the minds of the religious, actually participate in them. Eliade argued that all rituals at their core are reenactments of the primordial deeds performed by God, gods, or mythical ancestors during the period of creation.[757] Several times during the late 1930s, Eliade publicly expressed his support for the Iron Guard, a fascist and anti-Semitic political organization founded by Corneliu Zelea Codreanu in 1927, as the "Legion of the Archangel Michael." Romania's secret police, the *Securitate*, also portrayed Eliade as a spy for the British Secret Intelligence Service and as a former agent of the Gestapo.[758] Carl Schmitt was also in contact with Julius Evola, as well as Mircea Eliade, with whom he shared a

mutual admiration. Schmitt wrote to Eliade that he regarded René Guénon as “the most interesting man alive today.”[759]

According to one scholar, “Evola’s thought can be considered one of the most radically and consistently antiegalitarian, antiliberal, antidemocratic, and antipopular systems in the twentieth century.”[760] Evola’s influences included Plato, Jacob Boehme, Arthur de Gobineau, Joseph de Maistre, Friedrich Nietzsche and Oswald Spengler, whose *Decline of the West* he later translated into Italian. In the final article of Book Three of the *Introduction to Magic*, Evola translates several sections from Aleister Crowley’s *Liber Aleph, the Book of Wisdom or Folly*, where Evola claims that, “In the contemporary magical amphitheater… Crowley is a figure of the first rank.” Evola also had a common friend in Crowley with Arturo Reghini who served as an Italian representative of the Ordo Templi Orientis (OTO).[761]

Evola authored books covering themes such as Hermeticism, the metaphysics of war, sex magic, Tantra, Buddhism, Taoism and the Holy Grail. Evola’s interest in Tantra was inspired by correspondence with John Woodroffe, a.k.a. Arthur Avalon.[762] In *Tantric Buddhism in East Asia*, Richard K. Payne, Dean of the Institute of Buddhist Studies, argued that Evola manipulated Tantra in the service of right wing violence, as revealed in his emphasis on “power” in *The Yoga of Power*.[763] or Evola, the Left Hand path embraces violence as a means of transgression.[764] Evola claimed that “differentiated individuals” following the Left-Hand Path use dark violent sexual powers against the modern world. For Evola, these “virile heroes” are both generous and cruel, possess the ability to govern, and commit “Dionysian” acts that might be seen as conventionally immoral.

In 1928 Evola wrote the text *Pagan Imperialism*, which proposed the transformation of Fascism based on ancient Roman values and the Ancient Mystery, and a restoration of the caste-system and aristocracy of antiquity. The core trilogy of Evola’s works are generally regarded as *Revolt Against the Modern World*, *Men Among the Ruins* and *Ride the Tiger*. Evola argues for a radical restructuring of society based on his version of “Tradition.” Like Guénon, Evola believed that mankind is living in the Kali Yuga, a

Dark Age of unleashed materialistic appetites, spiritual oblivion and dissolution. The Kali Yuga is the last of four ages, which form a cycle from the Satya Yuga or Golden Age through the Kali Yuga or the Iron Age described by Hesiod. To counter this and call in a primordial rebirth, Evola presented his world of Tradition.

Hyperborea

The *Bulletin des Polaires*, June 9, 1930, explained the significance of the reference to "polar" despite the Polaires' center being somewhere in Asia:

> The Polaires take this name because from all time the Sacred Mountain, that is, the symbolic location of the Initiatic Centers, has always been qualified by different traditions as "polar." And it may very well be that this Mountain was once really polar, in the geographical sense of the word, since it is stated everywhere that the Boreal Tradition (or the Primordial Tradition, source of all Traditions) originally had its seat in the Hyperborean regions.

Inspired by SS member Herman Wirth, Evola reinterpreted Guénon's perception that the origin of the "Primordial Tradition" was Hyperborean.[765] Wirth, Guénon and Evola's theories of Hyperborea were inspired by Bal Gangadhar Tilak's immensely influential 1903 work, *The Arctic Home in the Vedas*. Wirth was a prolific völkisch-inspired author who combined themes from Guido von List, Lanz von Liebenfels, and Rudolf von Sebottendorf and Karl Maria Wiligut.[766] In his 1928 magnum opus, *Der Aufgang der Menschheit: Untersuchungen zur Geschichte der Religion, Symbolik und Schrift der Atlantisch-Nordischen Rasse*, Wirth argued that the bulk of humanity's cultural traditions are derived from a primordial "Nordic-Arctic" or "Nordic-Atlantic" race, the "cultural circle of Thule."[767] The Nordic pre or proto-Aryan race, in Wirth's history, began to disperse out of the Arctic in the Paleolithic era, preserving only remnants of its "religio-linguistic-symbolic paradigm." In *Der Aufgang der Menschheit* and its successor, Wirth's 1931-1936 *Die Heilige*

Urschrift der Menschheit: Symbolgeschichtliche Untersuchungen diesseits und jenseits des Nordatlantik, Wirth sought to reconstruct the "primordial theology" and "proto-symbolic system" of the Nordic Urkulturkreis. Taken together, in Wirth's theories, the theological, linguistic, and symbolic paradigm of the Nordic Urkultur is most consistently encapsulated in the calendric Great Year.[768]

In Wirth's theory, the primordial "cosmic-calendrical-hieroglyphic system" was a complete "cosmo-monotheistic" worldview reflecting a perfect harmony between symbols, words, natural phenomena, and theological principles. Godwin summarizes Wirth's posited Nordic *prisca theologia* and *philosophia perennis* as follows:

> The race responsible for this script had perceived the great moral law of the universe as the eternal return, the perpetual coming into being and passing away. They recognized it especially in the annual journey of the Sun; this represented for them the Son of the immutable God who is His revelation in time and space… Thirdly there is All-Mother Earth, to whose bosom the Son/Sun goes each winter, and from whom he is reborn at the Solstice. At the end of the book, after 600 pages of documentation, Wirth concludes that we have learned the world-view of a race that lived in unison with God and the cosmos, in recognition of the great divine law of the eternal return.[769]

Guénon, in his *Introduction générale a` l'étude des doctrines hindoues* ("General Introduction to the Study of Hindu Doctrines"), referred to the myth of the Aryan origin of civilizations a "classical illusion." Guénon was nevertheless convinced that the Hyperborean tradition was the oldest of humankind and had spread to different civilizations from the North Pole.[770] According to Godwin: "the basic outlines of Evola's prehistory resemble those of Theosophy, with Lemurian, Atlantean, and Aryan root-races succeeding each other, and af pole-shift marking the transition from one epoch to another."[771] In *Revolt Against the Modern World*, Evola explains that there is not one tradition, but two: an older and degenerate tradition that is feminine, matriarchal, unheroic, associated with the telluric negroid racial remnants of Lemuria; and a higher one that is

masculine, heroic, “Uranian” and purely Aryo-Hyperborean in its origin. The latter one later gave rise to a Western-Atlantic tradition, which combined aspects of both through the historical migrations of the Hyperboreans and their degenerating assimilation of exotic spiritual influences from the South.

Evola reflected the synarchist belief in the right to rule of adepts of secret societies. As in Fascism and Nazism, Evola champions a powerful state unified under a rigid code and caste system. According to Evola, the superior priestly class of the world of Tradition was not merely a professional priesthood, but royalty itself because, in Evola’s view, temporal power proceeded from spiritual authority. Alluding to the theurgic nature of ancient magical ritual, Evola regards kings and the priestly caste as performing the sacred rites that connected human society to the gods: “The supernatural element was the foundation of the idea of a traditional patriciate and of legitimate royalty: What constituted an ancient aristocrat was not merely a biological legacy or a racial selection, but rather a sacred tradition.”[772]

According to Robert Richardson, Evola was also one of the sources of the concept of the Holy Grail and the phony bloodline of the Priory of Sion hoax.[773] Evola also referred to a special quality of the blood, which he alleged, once existed in one royal house. Above all, he admired Godfrey of Bouillon, first Latin ruler of Palestine after the First Crusade, as the ideal ruler, the *lux monarchorum* (“light of monarchs”).[774] In *The Mystery of the Grail*, written in 1934, Evola interpreted the Holy Grail and its heroic mythos as symbolic of knightly or *kshatriya* initiation, deriving from the ancient Celtic-Hyperborean tradition. *Kshatriya* is one of the four *varna* (social orders) of the Hindu caste system, and constituted the ruling and military elite. Evola linked the Grail mythos to the aspirations of the medieval Ghibellines, who attempted a restoration of the Holy Roman Empire.

To create the concept of the bloodline, Evola’s ideas were melded from the doctoral dissertation of Walter Johannes Stein, originally published in Germany in 1928. Stein was an Austrian Jew and Grail researcher affiliated with the Anthroposophical Society, and a close associate of its founder Rudolf Steiner. In an appendix to

Stein's *The Ninth Century: World History in the Light of the Holy Grail*, is a genealogical chart Stein referred to as the "Grail bloodline." One side extends into the royal house of France. Another extends down to Godfrey of Bouillon. Part of Stein's thesis is that these historical figures served as models for the characters and events in the Grail stories. According to Stein, the people associated with this family tree were acknowledged in their time as being of a high spiritual nature and having paranormal capacities.[775]

11. Aryan Christ

Tavistock Institute

Adolf Hitler was born on April 20, 1889, almost exactly nine months after the gruesome murders of by Jack the Ripper, as if the killings were part of some dark ritual performed by the Golden Dawn to bring about the birth of some sort of “mind-controlled” messiah of chaos, and Aleister Crowley must have been his handler. Edward Bulwer-Lytton, the “Grand Patron” of the Societas Rosicruciana in Anglia (SRIA), whose Supreme Magus, William Wynn Westcott, was one of the three founders of the Golden Dawn. Westcott became an important member of Blavatsky’s Theosophical Society, later also Master of the Masonic research lodge Quatuor Coronati, and under his authority Theodor Reuss founded irregular masonic and Rosicrucian lodges in Germany in 1902. Crowley joined Reuss’s Ordo Templi Orientis (OTO) in 1912. Eerily, in the *Secret Doctrine*, Blavatsky described the ominous portent of the so-called Vril force of the coming race mentioned by Bulwer-Lytton:

> It is this Satanic Force that our generations were to be allowed to add to their stock of Anarchist's baby-toys.... It is this destructive agency, which, once in the hands of some modern Attila, a bloodthirsty antichrist, for instance, would in a few days reduce Europe to its primitive chaotic state, with no man left alive to tell the tale.[776]

The *Deutsche Arbeiterpartei* (DAP), or German Workers Party, which was later reorganized by Hitler into the National Socialist German Workers’ Party (NSDAP), or Nazi Party, was sponsored by Thule Society, founded by Rudolf von Sebottendorf (1875 – 1945), and inspired by Ariosophy and Sabbatean Kabbalah learned from the Bektashi Sufis of Turkey. In their book *The Morning of the Magicians*, Pauwels and Bergier claimed that inner circle of the Thule Society, the Vril-Society, named after Edward Bulwer-Lytton’s

novel *Vril, the Power of the Coming Race*, was in close contact with the English group known as the Hermetic Order of the Golden Dawn. according to Hitler biographer Ian Kershaw, the organization's "membership list… reads like a Who's Who of early Nazi sympathizers and leading figures in Munich," including Rosenberg and Eckart, as well as Rudolf Hess, Hans Frank, Julius Lehmann, Gottfried Feder, and Karl Harrer."[777]

When the Thules met Hitler, many of them believed him to be the prophesied redeemer, despite the fact that Hitler's had no formal education or political experience.[778] The reason for their enthusiasm was Hitler's purported rhetorical abilities, which by many accounts, happened in a state that could be linked to a hypnotic trance, during which he hailed the glories of a future Aryan Germany, repeating the delusions of Ariosophists Guido von List and Lanz von Liebenfels. Hitler claimed to have been guided by a "voice" which he referred to a "Providence." By his own account:

> Unless I have the incorruptible condition… I do nothing. Not even if the whole party tried to drive me to action. I will not act; I will wait, no matter what happens. But if the voice speaks, then I know the time has come to act.[779]

According to Greg Hallett, author of *Hitler Was a British Agent*, Hitler was in England in 1912-1913, a fact supported by his sister-in-law's book, *The Memoirs of Bridget Hitler*, and he proposes that Hitler spent February to November 1912 undergoing mind-control training at the British Military Psych-Ops War School at Tavistock in Devon and in Ireland. Hitler's sister-in-law describes him as completely wasted upon his arrival at her Liverpool home luggage-less. "I had an idea he was ill, his color was so bad and his eyes looked so peculiar," she wrote. "He was always reading, not books, little pamphlets printed in German. I don't know what was in them nor exactly where they came from."[780] Hallett proposed that this reading material was manuals from Tavistock.

What gave rise to the Tavistock program was the British Army Psychological Warfare Bureau's use of propaganda during World War I, which was intended to convince the British that war was

necessary and that Germany was an enemy to be detested. A key element in that plan was the provocation of Germany's sinking of the *Lusitania*. Profiting from this experience, the British Army Bureau of Psychological Warfare set up the Tavistock Institute for Human Relations on the orders of the British monarchy and placed British newspaper magnate, Alfred Harmsworth, Viscount Northcliffe, owner of the *Daily Mail*, the *Daily Mirror* and *The Times*, and an admirer of Cecile Rhodes, who was appointed director for propaganda under David Lloyd George.[781]

The Tavistock Clinic, later renamed the Tavistock Institute of Human Relations, a British not-for-profit organization formed at Oxford University in 1920 by Dr. Hugh Crichton-Miller, a psychiatrist who developed psychological treatments for shell-shocked soldiers. Tavistock was reportedly formed on the orders Round Table's Royal Institute for International Affairs (RIIA), and relies on grants from the Rockefeller and Carmegie foundations, the British Home Office and other anonymous supporters.[782] Its members referred to themselves as an "invisible college," in reference to the in reference to the seventeenth-century precursor to the Royal Society.[783] The staff at Tavistock consisted of Arnold Toynbee, a future director of studies at the RIIA, Round Tabler Walter Lippmann and Edward Bernays.[784]

Tavistock was concerned with the psychology of group behavior and organizational behavior, based on the psychoanalysis of Sigmund Freud.[785] As shown in "The Consolation of Theosophy II," an article by Frederick C. Crews for *The New York Review of Books*, several scholars have established that Freud was among the key figures who developed therapy through the retrieval of forgotten trauma, through a debt to Mesmer.[786] People have been employing hypnotic-type states for thousands of years, and in many cultures and religions. Hypnosis is what has been referred to in the past as casting a spell, or the trance or altered states of consciousness of mystics, mediums and shamans. Research psychiatrist E. Fuller Torrey in *The Mind Game* aligns hypnotic techniques with witchcraft."[787]

According to William Kroger and William Fezler in *Hypnosis and Behavior Modification*, “For centuries, Zen, Buddhist, Tibetan, and Yogic methods have used a system of meditation and an altered state of consciousness similar to hypnosis.”[788] When Ernest Hilgard, an American psychologist and professor at Stanford University—who became famous in the 1950s for his research on hypnosis—was asked what was the difference between hypnosis as used by a trained practitioner and that used by shamans or witch doctors, he responded, “Trained practitioners know a great deal about contemporary psychotherapy and hypnosis is merely adjuvant. In this they differ from those whose practices are essentially magical.”[789]

Western scientists first became involved in hypnosis around 1770, through the influence of occultist Franz Anton Mesmer. The theories and practices of mesmerism greatly influenced the up-and-coming field of psychiatry with such early practitioners as Jean Martin Charcot, Pierre Janet and Freud. Adam Crabtree’s *From Mesmer to Freud: Magnetic Sleep and the Roots of Psychological Healing* traces Mesmer’s use of hypnotism to uncover the influence of unconscious mental activity as the source of repressed thoughts or impulses in the theories of Freud. Jonathan Miller traced the steps by which psychologists gradually stripped Mesmerism of its occult associations, reducing it to mere hypnosis and thus paving the way for recognition of non-conscious mental functioning.[790]

Young Hitler

Hitler’s upbringing reveals circumstances often associated with childhood trauma common in victims of psychosis. Hitler’s father Alois Hitler was illegitimate, and known to be bad-tempered and to have beat his children and his wife. Alois married three times, and was known for promiscuity. Not long after marrying his first wife Anna, Alois began an affair with Franziska “Fanni” Matzelsberger. In 1880 Alois and Anna separated by mutual agreement, and the 19-year-old Matzelsberger became the 43-year-old Alois’ girlfriend and they had two illegitimate children. But in 1876, three years after Hitler’s father Alois married Anna, he had hired Klara Pölzl as a

household servant. She was the 16-year-old granddaughter of Alois's step-uncle (and possible father or biological uncle) Johann Nepomuk Hiedler. If Nepomuk was Alois' father, Klara was Alois' half-niece. If his father was Johann Georg, she was his first cousin once removed. Klara married Alois in 1885, a year after the death of Matzelsberger. Alois' mother, Maria Schicklgruber, was reputedly a Jew, and his godfather was certainly Jewish.[791]

As is popularly known, there had been widespread rumors that Hitler was himself Jewish. Such a claim was put forward by a prominent New York City attorney named Jerrold Morgulas, in *The Torquemada Principal*, while still other theories suggested Hitler was the illegitimate grandchild of a Rothschild. But, according to Rabbi Antelman, these theories are incorrect. Rather, he claims, Hitler was the deliberate creation of a ritual participated in by his mother, Klara Polzl, who was a Sabbatean Frankist. The ritual was held on the 9th of Av, known as Tisha B'av, which is observed by Jews as a fast day commemorating the destruction of the First and Second Temples, but commemorated by Frankists as Sabbatai Zevi's birthday, on which they celebrate with their sex rites.[792]

In fact, Hitler's Jewish and African ancestry has been confirmed through recent genetic studies.[793] Like Napoleon, Hitler belonged to the Y-DNA haplogroup E1b1b, which is rare in Germany and even Western Europe. According to Ronny Decorte, genetics expert at *Katholieke Universiteit Leuven* who sampled Hitler's current living relatives, "the results of this study are surprising" and "Hitler would not have been happy."[794] E1b1b is presently found in various forms in the Horn of Africa, North Africa, parts of Eastern, Western, and Southern Africa, West Asia, and Europe, especially the Mediterranean Spain and the Balkans. E1b1b is quite common amongst populations with an Afro-Asiatic speaking history, where a significant proportion of Jewish male lineages are E1b1b1, including that of Albert Einstein. E1b1b1, which accounts for approximately 18% to 20% of Ashkenazi and up to 30% of Sephardi Y-chromosomes, appears to be one of the major founding lineages of the Jewish population.[795]

In *The Jew of Linz*, Kimberley Cornish alleges that the Austrian philosopher Ludwig Wittgenstein had a profound effect on Hitler

when they were both pupils at the Realschule in Linz, Austria, in the early 1900s. Wittgenstein and Hitler both attended the Linz Realschule, a state school of about 300 students, and were there at the same time only from 1903 to 1904, according to Wittgenstein's biographers.[796] Wittgenstein later attended Trinity College, where he became a protégé of Bertrand Russell. Wittgenstein was invited by John Maynard Keynes to join the Cambrige Apostles. While Hitler was just six days older than Wittgenstein, they were two grades apart at the school, as Hitler was required to repeat a year while Wittgenstein had been advanced one. Cornish's theory that Hitler knew the young Wittgenstein, and learned to hate him, and that Wittgenstein was the one Jewish boy from his school days at the Realschule referred to in *Mein Kampf*:

> Likewise at school I found no occasion which could have led me to change this inherited picture. At the Realschule, to be sure, I did meet one Jewish boy who was treated by all of us with caution, but only because various experiences had led us to doubt his discretion and we did not particularly trust him; but neither I nor the others had any thoughts on the matter.[797]

August Kubizek, a childhood friend, claimed that Hitler was so influenced by seeing Wagner's *Rienzi* as a young man in 1906 or 1907, that it triggered his political career, and that when Kubizek reminded Hitler, in 1939 at Bayreuth, of his enthusiastic response to the opera, Hitler replied, "At that hour it all began!"[798] The opera was based on a novel by Edward Bulwer-Lytton of the same name, about the life of the Italian megalomaniac and proto-fascist Cola di Rienzi who set up a short-lived Roman republic in fourteenth century, who inspired the Risorgimento, as well as Napoleon, Gabriele d'Annunzio and Mussolini.[799] As Kubizek described the incident in 1905, when Hitler was only fifteen:

> It was the most impressive hour I ever lived through with my friend… Never before and never again have I heard Adolf Hitler speak as he did in that hour, and we stood there alone under the stars… I was struck by something strange, which I had never

> noticed before, even when he had talked to me in moments of the greatest excitement. It was as if another being spoke out of his body, and moved him as much as it did me. It wasn't at all a case of a speaker being carried away by his own words. On the contrary; I rather felt as though he himself listened with astonishment and emotion to what burst forth from him with elementary force. I will not attempt to interpret this phenomenon, but it was a state of complete ecstasy and rapture, in which he transferred the character of Rienzi… with visionary power to the plan of his own ambitions… He conjured up in grandiose, inspiring pictures his own future and that of his people.

Hitler had left his hometown of Linz in Austria in 1907, to live and study fine art in Vienna, financed by orphan's benefits and support from his mother. He applied for admission to the Academy of Fine Arts Vienna but was rejected twice. The director suggested Hitler should apply to the School of Architecture, but he lacked the necessary academic credentials since he had not completed secondary school.[800] In 1909, Hitler ran out of money and was forced to live a bohemian lifestyle in homeless shelters and a men's dormitory. According to Samuel Igra, author of *Germanany's National Vice*, an affidavit in the possession of the diplomatic representatives of several governments in Vienna "declared that Hitler had been a male prostitute in Vienna… from 1907 to 1912, and that he practiced the same calling in Munich from 1912 to 1914."[801]

Hitler was in Vienna in 1913, where in the same year there also lived Leon Trotsky, Yugoslavia's eventual leader Marshal Tito, Sigmund Freud and Joseph Stalin, who according to Hallett was another Illuminati "agent of war" who attended the Tavistock Psyche Ops training school in 1907. It was in Vienna that Trotsky and Stalin met for the first time. There has often been the suggestion that Gurdjieff and Joseph Dzhugashvili, later known as Stalin, met as young students while attending the same seminary in Tiflis in the Caucasus. Gurdjieff's family records contain information that Stalin lived in his family's house for a while.[802] There are also suggestions that Stalin belonged to an occult "eastern brotherhood," which

consisted of Gurdjieff and his followers.[803] Freud frequented the Cafe Landtmann, while Trotsky and Hitler often visited Cafe Central.

Hitler stated in *Mein Kampf* that he first became an anti-Semite in Vienna. According to Josef Greiner's account of Hitler's youth in Vienna, meetings and lectures concerned with astrology, hypnotism and other forms of divination were commonplace in the capital before the outbreak of the war.[804] Hitler read newspapers and pamphlets that published the thoughts of philosophers and theoreticians such as Houston Stewart Chamberlain, Charles Darwin, Friedrich Nietzsche, Gustave Le Bon and Arthur Schopenhauer.[805] During his time in Vienna, he pursued a growing passion for architecture and music, attending ten performances of *Lohengrin*, his favorite Wagner opera.[806] Georg Ritter von Schönerer, an exponent of pan-Germanism and German nationalism in Austria, became a major influence on Hitler.[807]

Lanz von Liebenfels told psychologist Wilfried Daim that Hitler had visited him at the office his *Ostara* journal in Rodaun on the outskirts of Vienna during 1909. Hitler told von Liebenfels that he was interested in his racial theories and wished to buy some back numbers of Ostara in order to complete his collection. Von Liebenfels, noticing that Hitler looked very poor, gave him the requested issues for free, as well as two crowns for his return fare to the city center.[808] Daim was subsequently approached by a certain Elsa Schmidt-Falk, who claimed that Hitler had regularly visited her and her late husband, an SA (Stormtrooper) leader in Munich, when Hitler frequently mentioned his reading Guido von List.[809]

Pasewalk

In August 1914, at the outbreak of World War I, Hitler was living in Munich and voluntarily enlisted in the Bavarian Army, despite the fact that he was as an Austrian citizen and should have been returned to Austria.[810] He served as a dispatch runner on the Western Front in France and Belgium, spending nearly half his time at the regimental headquarters in Fournes-en-Weppes, well behind the front lines. He was present at the First Battle of Ypres, the Battle

of the Somme, the Battle of Arras, and the Battle of Passchendaele, and was wounded at the Somme. He was decorated for bravery, receiving the Iron Cross, Second Class, in 1914. On a recommendation by Lieutenant Hugo Gutmann, Hitler's Jewish superior, he received the Iron Cross, First Class on 4 August 1918, a decoration rarely awarded to one of Hitler's Gefreiter rank.[811] He received the Black Wound Badge on May 18, 1918.

Hitler reported another incident of hearing "the Voice" when he narrowly escaped death from a French artillery shell on November 15, 1914:

> I was eating my dinner in a trench with several comrades. Suddenly, a voice seemed to be saying to me: "get up and go over there." It was so clear and insistent that I obeyed automatically as if it has been a military order. I rose at once to my feet and walked twenty meters along the trench carrying my dinner can with me. Then I sat down to go on eating, my mind once more at rest. Hardly had I done so when a flash and defining report came from the part of the trench I had just left. A stray shell had burst over the group in which I had been sitting, and every member of it was killed.[812]

It was on October 15, 1918, when he was temporarily blinded in a mustard gas attack and was hospitalized in Pasewalk, when Hitler again had an important experience with the "Voice."[813] Hitler admits that he experienced a "vision" and heard a voice from "another world," during which he was told that he would need to restore his sight so that he could lead Germany back to glory.[814] The "Voice" insisted that Hitler had been chosen by Providence and had been given a Divine mission. Hitler was destined to establish a new social order, a new Reich which would be established under his leadership. In a footnote of his biography of Hitler, John Toland purported that Hitler may have been hypnotized.[815]

According to a US Navy Intelligence report which was declassified in 1973, and written by Austrian nerve specialist Karl Kroner, who was working when Hitler was treated in Pasewalk, the consulting psychiatrist Edmund Forster concluded that Hitler's

condition was hysterical blindness.[816] Whatever treatment Hitler received under Forster's care will never be known due to the fact that in 1933 the Gestapo seized all psychiatric records related to his treatment and destroyed them. Forster also committed suicide in the same year. According to historian Dr. Thomas Weber of the University of Aberdeen, who has explored the significance of Hitler's time in Pasewalk, "Hitler left the First World War an awkward loner who had never commanded a single other soldier, but very quickly became a charismatic leader who took over his country."[817]

Toland refers to a curious parallel of Hitler's experience, found in a book completed in 1939 titled *The Eyewitness*, written by a Jewish doctor Ernst Weiss, who was acquainted with Forster. Weiss fled Germany in 1933 and committed suicide in Paris when the Nazis arrived. *The Eyewitness* tells of a German corporal named "A.H." blinded during a mustard gas attack and treated by a psychiatrist at Pasewalk. The Corporal is described as a patient with an Austrian accent, who has received the Iron Cross, and who loves the music of Wagner but hates Jews. The psychiatrist hypnotizes A.H. and suggests that he must recover his sight in order to lead the German people. "Perhaps you yourself have the rare power, which occurs only occasionally in a thousand years, to work a miracle," the doctor tells A.H. "Jesus did it. Mohammed. The saints? You are young; it would be too bad for you to stay blind. You know that Germany needs people who have energy and blind self-confidence."[818]

Hitler in Pasewalk by Bernhard Horstmann and David Lewis' *The Man who Invented Hitler* both explain the metamorphosis in terms of the hypnosis. Claus Hant, a German author who has spent 15 years researching Hitler's youth, believes the event is "the most significant event in Hitler's early life and goes a long way towards explaining what drove him to become the man he was."[819] In later years Hitler described his experience in Pasewalk in spiritual terms, frequently identifying himself with Jesus Christ. At a Christmas celebration in 1926, he said: "The work that Christ had begun but had been unable to finish [Hitler] would complete."[820] An April 1939 article in *Cosmopolitan Magazine* quotes Hitler as saying, "and as I lay there the realization came to me that I would liberate the German people and make Germany great." August Kubizek, one of Hitler's

closest friends since childhood, claims that at age seventeen Hitler once spoke to him of “returning Germany to its former glory.” As Kubizek described the incident:

> It was as if another being spoke out of his body, and moved him as much as it did me. It wasn’t at all a case of a speaker being carried away by his own words. On the contrary; I rather felt as though he himself listened with astonishment and emotion to what burst forth from him with elementary force. I will not attempt to interpret this phenomenon, but it was a state of complete ecstasy and rapture.[821]

Similar descriptions of Hitler’s possible demonic possession were expressed by several other authors. *Hitler Speaks* by Hermann Rauschning—a former Nazi who broke with the Third Reich before publishing several books denouncing Hitler—suggests that Hitler was a medium transformed by powers that, “are something that is outside their true personality—visitors, as it were, from another planet. The medium is possessed. Once the crisis is past, they fall back again into mediocrity. It was in this way, beyond any doubt, that Hitler was possessed by forces outside himself—almost demoniacal forces which the individual named Hitler was only the temporary vehicle.”[822] According to Gregor Strasser, another former member of the Nazi party, “Listening to Hitler one suddenly has a vision of one who will lead mankind to glory… A light appears in a dark window. A gentleman with a comic little moustache turns into an archangel… Then the archangel flies away… and there is Hitler sitting down, bathed in sweat with glassy eyes…”[823] The French writer Robert Bouchez remarked, “I looked into his eyes—the eyes of a medium in a trance… Sometimes there seemed to be a sort of ectoplasm; the speaker’s body seemed to be inhabited by something… fluid. Afterwards he shrank again into insignificance, looking small and even vulgar. He seemed exhausted, his batteries run down.”[824] Francois-Poncet, Ambassador from France to Nazi Germany reported, “He entered into a sort of mediumistic trance; the expression on his face was ecstatic.”[825]

Thule Society

In July 1919, working as an intelligence agent of the *Reichswehr*, less than a year after his release from hospitalization for “hysterical blindness” in Pasewalk, Hitler had infiltrated the DAP. In *Bevor Hitler kam*, an account of the Thule Society published by Dietrich Bronder several months after the Nazis took power in Germany, Sebottendorf claimed the Thule Society as a primary source of the National Socialist movement: “Thule people were to whom Hitler first came, and it was Thule people who joined him in the beginning.”[826] The Thule Society was founded in 1910 by Felix Niedner, the German translator of the Norse *Eddas*.[827] The Munich branch was founded in 1918 by Rudolf von Sebottendorf, the pseudo-aristocratic alias of German occultist Adam Alfred Rudolf Glauer, a Freemason, with an interest in Sufism, Kabbalah, Theosophy and astrology, and also an admirer of Guido von List and Lanz von Liebenfels, was the founder of the influential Thule Society, which was dominated by high-ranking Nazis. French writer Jean Robin, like fellow French author Rene Alleau, shows that Sebottendorf’s central idea was to form a militant sect of devotees comparable with the Ismaili *Fedayeen* (Assassins) guided by their spiritual leader, the Old Man of the Mountain.[828]

Sebottendorf spent most of the rest of his life in Turkey, taking Ottoman citizenship in 1911. According to Nicholas Goodrick-Clarke, Sebottendorf was initiated by a family of Jewish Freemasons in Salonika (Thessaloniki), the heartland of the Dönmeh sect, into a lodge believed to have been affiliated to the French Rite of Memphis.[829] He eventually inherited their library of texts on alchemy, Kabballah, Rosicrucianism, and Sufism. He was initially interested in Theosophy and Freemasonry, through which he was introduced to the Bektashi Sufis.[830] In his 1924 book, *The Practice of Ancient Turkish Freemasonry*, Sebottendorf described encounters with Sufism, especially the Bektashi, whom he dubbed “old Turkish Freemasonry.” In their practices, a set of numerological meditation exercises, which purportedly were for the subtle transformation of the body, he believed he saw Rosicrucian traditions, which preserved those esoteric teachings that modern Freemasonry had

forgotten.[831] Through his relations with the Bektashi, Sebottendorf's theories were related to Pan-Turkism, the Turkish version of Nazi race theories adopted by the Young Turks.

Pan-Turkism venerated an ancient homeland called Ergenekon, which corresponded to the legend of Agartha, also venerated by the Thules. The Thule Society identified the Germanic people as the Aryan race, the descendants from Thule, and sought its transformation into a super-race by harnessing the power of Vril. Inspired by Greco-Roman geographers who located the mythical land of "Ultima Thule" in the furthest north, Nazi mystics identified it as the capital of ancient Hyperborea, a lost ancient landmass supposedly near Greenland or Iceland, and the land of the super-race who inhabited the Hollow Earth. The Ancient Greeks wrote not only of the sunken island of Atlantis, but also of Hyperborea, a northern land whose people migrated south before it was destroyed by ice. In the late seventeenth-century, Swedish author Olaf Rudbeck located Hyperborea at the North Pole and several other accounts related that before its destruction, it broke into the islands of Thule and Ultima Thule.

According to Jean-Claude Frére, author of *Nazisme et Sociétiés Secretès*, the Thule Society believed that the people of Hyperborea, after migrating to the Gobi Desert over 6000 years ago, supposedly founded a new center which they named Agartha, equated with its cognate Asgaard, the home of the gods in Norse mythology. These ideas also derived from Donnelly's earlier speculation of a lost landmass that had once existed in the Atlantic that was the home of the Aryan race, represented by the distribution of swastika motifs. It was Louis Jacolliot, in *Les Fils de Dieu* ("The Sons of God"), who linked Bulwer-Lytton's Vril with the subterranean people of Thule, who he thought would harness its power to become supermen and rule the world.

The Thule Society, originally a cover-name for the *Germanenorden* (also called the Teutonic Order), was a *völkisch* secret society founded in Berlin in 1912 by Theodor Fritsch and several prominent German occultists from the List Society, the Ordo Novi Templi (ONT) and the High Armanen Order.[832] The High Armanen-Orden claimed descent from the Templars, and wished to

reestablish the science of runes and the worship of Wotan (old High German for Odin, progenitor of the Scandinavians who migrated from “Asgard”) as well as an Aryan-dominated empire loosely based on the Teutonic Knights.[833] The *Germanenorden*, whose symbol was a swastika, had a hierarchical fraternal structure based on Freemasonry, and celebrated the summer solstice, an important festivity in *Völkisch* circles. Members were encouraged to study the *Prose Edda* as well as some of the German mystics, including Meister Eckhart, Jacob Boehme and Paracelsus. In addition to occult and magical philosophies, it taught to its initiates nationalist ideologies of Nordic racial superiority and anti-Semitism.

In 1916, the *Germanenorden* split into two parts. The schismatic offshoot: the Germanenorden Walvater of the Holy Grail, was joined in the same year by Sebottendorf. Sebottendorf increased the Germanenorden’s membership from about a hundred in 1917 to 1500 by the autumn of the following year.[834] The Munich lodge of the Germanenorden Walvater when it was formally dedicated on August 18, 1918 was given the cover name, the Thule Society. Sebottendorf instructed Karl Harrer to set up a political group aimed at ordinary workers, which became the short-lived DAP, formed by Anton Drexler, Hermann Esser, Gottfried Feder and Dietrich Eckart, and which was the precursor of the Nazi Party, which was officially known as the *Nationalsozialistische Deutsche Arbeiterpartei* (“National Socialist German Workers’ Party” or NSDAP.[835]

NSDAP

Hitler was recruited to the *Reichswehr* by Captain Karl Mayr (1883 – 1945), a German General Staff officer. On May 30, 1919, Karl Mayr was appointed as head of the Education and Propaganda Department. He was given considerable funds to build up a team of agents or informants and to organize a series of educational courses to train selected officers and men in “correct” political and ideological thinking. Mayr was also given the power to finance “patriotic” parties, publications and organizations. Mayr later recalled that Hitler was “like a tired stray dog looking for a master” and someone “ready to throw in his lot with anyone who would show him kindness.”[836] In

June 1919, Hitler began a course on political education at Munich University. Speakers included Thule member Gottfried Feder and Karl Alexander von Müller. During one of Müller's lectures, Hitler was involved in a passionate debate with another student about the Jews. Müller was impressed with Hitler's contribution and told Mayr that he had rhetorical talent.[837]

Mayr later wrote in his memoirs that Thule member General Erich Ludendorff had personally ordered him to have Hitler join the German Workers' Party (DAP) and build it up.[838] After giving his first speech for the DAP on October 16, 1920, at the Hofbräukeller, Hitler quickly became the party's most active orator, eventually attracting ever larger crowds. Hitler organized the DAP's biggest meeting yet of 2000 people, for February 24, 1920, in the *Staatliches Hofbräuhaus* in Munich. Further in an attempt to make the party more broadly appealing to larger segments of the population, the DAP was renamed the *Nationalsozialistische Deutsche Arbeiterpartei* (National Socialist German Workers Party; NSDAP).[839]

At the DAP, Hitler met Eckart who became his mentor, exchanging ideas with him and introducing him to a wide range of Munich society. Eckart had expressed his anticipation of List's prophecy of a "German Messiah" who would save Germany after World War I in a poem he published in 1919, months before he met Hitler for the first time. When Eckart met Hitler, Eckart was convinced that he had encountered the prophesied redeemer. Eckart refers to Hitler as "the Great One," "the Nameless One," "Whom all can sense but no one saw."[840] Eckart became Hitler's mentor, exchanging ideas with him and helping to establish theories and beliefs of the Party. Hitler described Eckart as "the spiritual founder of the Nazi Party" and dedicated *Mein Kampf* to him.[841]

As described by Joseph Howard Tyson. *Hitler's Mentor: Dietrich Eckart, His Life, Times, & Milieu*:

> Noticing his gauche manners and disheveled appearance, Eckart schooled him in the social graces, and bought him… suits, hats, and a gabardine trench coat. Like a theatrical director he dressed his young start for the stage, then presented

him to wealthy rightwing sympathizers… with the words: “meet the man who will one day be liberate Germany.[842]

Most authors agree that it was Hitler himself who chose the swastika as a symbol of his Nazi movement. In *Mein Kampf*, Hitler claimed that the form in which the Nazis used the swastika was based on a design by Dr. Friedrich Krohn, a dentist who had belonged to several *völkisch* groups, including the *Germanenorder*. The swastika, for long time a symbol of the Teutonic Knights, had been in use by Lanz von Liebenfels, the Thule Society and a number of Freikorps units. Krohn knew that the Buddhist destroverse or clockwise swastika symbolized good fortune and well-being, and made his design accordingly, with the swastika’s legs pointing to the right. The majority of the Nazi leaders accepted Krohn’s design, but Hitler insisted on a sinistroverse or anti-clockwise one and changed the design accordingly, similar to the one on the right.[843]

Schmidt-Falk also told Daim that Hitler believed List’s reference to the advent of the “invincible,” “strong man from above” referred specifically to himself. What List was referring to was his discovery in 1891, of a prophetic verse from the Edda, which predicted that a messianic figure, the *Starke von Oben* (“Srong one from the Skies”) would come and set up an eternal order.[844] Other Nazi leaders, including General Ludendorff, Rudolf Hess, and Detrich Eckart, were supposed to have read List. Von Liebenfels wrote in 1932 “Hitler is one of our pupils,” and both Werner von Bulow, who headed the Edda Society and Herbert Reichstein, who had worked closely with Jörg Lanz von Liebenfels since the mid-1920s, celebrated the advent of the Third Reich in their magazines.[845] In the preface of issue one in the third series of *Ostara*, around 1927, Liebenfels wrote: “One shall remember that the swastika- and fascist movements are basically offspring of Ostara.”[846] Rudolf John Gorsleben was associated with the Thule Society during the Bavarian Soviet Republic of 1919 and, along with Hitler’s mentor Dietrich Eckart, he was taken prisoner by the Communists, narrowly escaping execution. He immersed himself in Bavaria’s *völkisch* politics and formed a close working relationship with the local *Germanenorden* before devoting himself to literary pursuits.[847]

Eckart and Alfred Rosenberg believed it was possible to tap the hidden forces of Thule by making contact with the Great Ones of the Ancient World, who would place at their disposal forces to enable Germany to achieve world supremacy. Eckart purportedly initiated Hitler and began to train him in methods for harnessing Vril to create a race of Aryan supermen.[848] When Eckhart died in 1923, he boasted: “We have given him the means of communicating with Them. Hitler will dance, but it is I who plays the tune… Do not mourn for me, for I will have influenced history more than any other German.”[849]

Eckart introduced Hitler to Thule Society members, including Dr. Gottfried Grandel, nationalist publisher Julius Lehmann, General Erich Ludendorff, as well as piano company executive Edwin Bechstein and his wife Helena, society matron Elsa Bruckmann, Richard Wagner’s son Siegfried and his wife Winifred Wagner, General Franz Ritter von Epp who founded the *Freikorps*, *völkisch* historian Adolf Bartels and chemist Dr. Emil Gansser, who became one of the most successful fundraisers for the early NSDAP in Switzerland and abroad. When it became necessary for the Nazi Party to purchase a newspaper to publicize its political dogma, Epp made available some 60,000 Reichsmarks from secret army funds to acquire the Völkischer Beobachter, which became the daily mouthpiece of the party.[850]

Winifred Wagner (1897 – 1980) was the English-born wife of Siegfried Wagner, the son of Richard Wagner. As a child, Winifred was orphaned and adopted by Karl Klindworth (1830 –1916), a musician and a friend of Richard Wagner. Klindworth was also one of Franz Liszt’s pupils and later one of his closest disciples and friends. It was arranged that Winifred, aged 18, would marry Richard Wagner’s son Siegfried, aged 45, in the hope to end Siegfried’s homosexual encounters. After Siegfried’s death in 1930, Winifred took over the Bayreuth Festival, a music festival held annually in Bayreuth, Germany, at which performances of Wagner’s operas are presented.

In 1923, Winifred met Adolf Hitler, who greatly admired Wagner’s music. Like Hitler, Winifred believed profoundly in the cult of German nationalism, Nordic self-realization, and *völkisch*

aspiration. When Hitler was jailed for his part in the Munich Beer Hall Putsch, Winifred sent him food parcels and stationery on which Hitler's autobiography *Mein Kampf* may have been written. In the late 1930s, she served as Hitler's personal translator during treaty negotiations with Britain. Her relationship with Hitler grew so close that by 1933 there were rumors of impending marriage. Haus Wahnfried, the Wagner villa in Bayreuth, became Hitler's favorite retreat. The name *Wahnfried* is a German compound of *Wahn* (delusion, madness) and *Fried(e)* (peace, freedom). Hitler gave the Bayreuth Festival government assistance and tax-exempt status, and treated Winifred's children affectionately.[851]

Nietzsche's sister and chief promoter Elisabeth would enthusiastically dub Hitler the "superman" her brother had predicted.[852] In 1932 she received a bouquet of roses from Hitler during a German premier of Benito Mussolini's *100 Days*, and in 1934 Hitler personally presented her with a wreath for Nietzsche's grave carrying the words "To A Great Fighter." Also in 1934, Elisabeth gave to Hitler Nietzsche's favorite walking stick, and Hitler was photographed gazing into the eyes of a white marble bust of Nietzsche. Heinrich Hoffmann's popular biography, *Hitler as Nobody Knows Him*, featured the photo with the caption: "The Führer before the bust of the German philosopher whose ideas have fertilized two great popular movements: the National Socialist of Germany and the Fascist of Italy."[853]

SA Stormtroopers

Early in 1920, before Hitler had left the *Reichswehr*, Mayr had taken him along to meetings of the Iron Fist club of army officers, founded by Captain Ernst Röhm (1887 – 1934). Röhm, who belonged to the Freikorps under General Franz Ritter von Epp, was an original member of the DAP and a known homosexual, who became a close associate of Hitler and the founder of the *Sturmabteilung* (SA), the Nazi Party's original paramilitary wing. After the war, the *Germanenorden*, influenced by Guido von List's admiration for the *Vehmgericht*, or Holy Vehm, began to be used as a cover organization to recruit political assassins.[854] According to

Nicholas Goodrick-Clarke, “The vehmgericht could rise again to restore order in a world where modern tendencies appeared to some individuals as a threat to their culture. List and his followers found satisfaction in this fantasy of a militant, omnipresent, yet hidden force that appeared to promise the restoration of a new pan-German empire.”[855] At least 354 enemies of the Nazis were assassinated over several years by the Vehm campaign, the most prominent being Walther Rathenau, Foreign Minister of the German Republic during World War I. Ironically, many of the victims were killed for sexual and not political reasons. Waite writes:

> The Feme [Vehme] was often directed against former comrades of post-Free Corps organizations. The very multiplicity of Bunds and secret societies led to competition, quarreling and death… Competition and conflict was intensified by the fact that many of the Freebooters were homosexuals and hence prone to jealousy and “lover’s quarrels.”[856]

Prominent among these assassins were Gerhard Rossbach, Edmund Heines and other “Butch” homosexuals who would later help to shape the Nazi Party. Historian Robert G.L. Waite described Rossbach, generally credited with inventing the brown uniforms of the Nazi Party, as a “sadistic murderer of the so-called Fehmgericht and the notorious homosexual who, according to his own testimony, perverted Ernst Röhm.”[857] Rossbach took part in the Beer Hall putsch of 1923, and was recruited by Hitler to help organize the SA. Heines was a Nazi Party leader and Röhm’s deputy in the SA.

Hitler was aware of Röhm’s homosexuality. Their friendship shows in that Röhm remained one of the few intimates allowed to use the informal German *du* (singular “you”) when speaking with Hitler.[858] In turn, Röhm was the only Nazi leader who dared to address Hitler by his first name “Adolf” or his nickname “Adi” rather than “*mein Führer*.”[859] Unlike many in the Nazi hierarchy, Röhm never fell victim to Hitler’s “arresting personality” nor did he come fully under his spell, which made him unique.[860] Their close association led to rumors that Hitler himself was homosexual.[861]

A great number of the SA, also known as Brownshirts, were homosexuals. “Theirs was a very masculine brand of homosexuality,” wrote historian of homosexuality Alfred Rowse, “They lived in a male world, without women, a world of camps and marching, rallies and sports. They had their own relaxations, and the Munich SA became notorious on account of them.”[862] Louis Snyder, prominent historian of the Nazi era related, “what was needed, Röhm believed, was a proud and arrogant lot who could brawl, carouse, smash windows, kill and slaughter for the hell of it. Straights, in his eyes, were not as adept in such behavior as practicing homosexuals.”[863] As Röhm admitted in his autobiography, “Since I am an immature and wicked man, war and unrest appeal to me more than the good bourgeois order.”[864]

Under Röhm, SA intimidation contributed to the rise of the Nazis and the violent suppression of rival parties during electoral campaigns, but its reputation for street violence and heavy drinking was a hindrance, as was the open homosexuality of Röhm and other SA leaders such as his deputy Edmund Heines.[865] In June 1931, the *Münchener Post*, a Social Democratic newspaper, began attacking Röhm and the SA regarding homosexuality in its ranks. In March 1932, the paper published some of Röhm’s private letters that had been confiscated by the Berlin police back in 1931 and that exposed his homosexuality.[866]

Pink Swastika

Sexologist and friend of George Sylvester Viereck, Magus Hirschfeld, claimed to have transcripts from two male clients who testified that they had sexual encounters with Hitler.[867] Scott Lively and Kevin Abrams, the authors of *The Pink Swastika*, reveal that the first Nazi book-burning took place four days Nazi homosexual Ernst Röhm and his Storm Troopers raided Hirschfeld’s Sex Research Institute in Berlin. On May 10, 1933, the Nazis burned thousands of books and files taken in that raid. The institute had extensive records on the sexual perversions of numerous Nazi leaders, many of whom had been under treatment there prior to the beginning of the Nazi regime, as required by the German courts for persons convicted of

sex offenses. Ludwig L. Lenz, who worked at the Institute at the time of the raid but managed to escape with his life, later wrote:

> Why was it then, since we were completely non-party, that our purely scientific Institute was the first victim which fell to the new regime? The answer to this is simple...We knew too much. It would be against medical principles to provide a list of the Nazi leaders and their perversions [but]… not ten percent of the men who, in 1933, took the fate of Germany into their hands, were sexually normal… Our knowledge of such intimate secrets regarding members of the Nazi Party and other documentary material—we possessed about forty thousand confessions and biographical letters—was the cause of the complete and utter destruction of the Institute of Sexology.[868]

Jonathan Katz, a Holocaust historian, writes, most, if not all, of the founding members of the German Workers Party were either homosexuals or bisexuals."[869] Historian Frank Rector records that the German Workers Party, the forerunner to Hitler's Nazi Party, "was founded at a gay bar in Munich called the *Bratworstglockl*."[870] According to Lively and Abrams, this would help to explain Hitler's close relationships to his purportedly homosexual patrons Dietrich Eckart and Karl Haushofer. And, as Lively and Abrams demonstrate, homosexuality was widely prevalent in the Nazi hierarchy. Though, their book has received rather severe condemnations from other academics, who are more concerned with what they see as the "anti-gay" bias of the authors, and who therefore fail to comprehend the significance of their conclusions.

Among their numerous sources is Jewish historian Samuel Igra, who in 1945 published *Germany's National Vice*, which called homosexuality the "poisoned stream" that ran through the heart of Nazism. Igra, who escaped Germany in 1939, claims that Hitler "had been a male prostitute in Vienna at the time of his sojourn there, from 1907 to 1912, and that he practiced the same calling in Munich from 1912 to 1914."[871] Desmond Seward, in *Napoleon and Hitler*, says Hitler is listed as a homosexual in Viennese police records.[872] Although there were at least four women, including his own niece,

with whom Hitler had sexual relations, as noted by historian Robert G. L. Waite as well as Walter Langer, his sexual encounters with women included his coprophilic perversion as well as other extreme forms of masochism.

Whether or not Hitler was involved personally in homosexual relationships, the evidence is extensive that he surrounded himself with practicing homosexuals. Langer notes that Hitler's personal bodyguards were "almost always 100 percent homosexuals."[873] Rudolf Hess was known in homosexual circles as "Fraulein Anna."[874] SS Chief Heinrich Himmler's "pederastic proclivities" were captured on film by Nazi filmmaker Walter Frenz.[875] In *The Twelve Year Reich*, Richard Grunberger tells of a party given by Nazi propagandist, Joseph Goebbels, which degenerated into a homosexual orgy.[876]

Hans Blüher (1888 – 1955) was a German writer and philosopher, who attained prominence as an early member and historian of the *Wandervogel*, a popular movement of German youth groups from 1896 onward. In the years 1912 and 1913, Blüher and Freud exchanged ideas around the evaluation of male homosexuality, a point on which Freud and Blüher were not in entire agreement. Blüher's comments on the homosexual aspects of the *Wandervogel* movement and the role homoeroticism and male bonding played in the creation of European culture and institutions were hotly contested. Blüher supported these with a theory of the *Männerbund*, the all-male "warrior-society" of pre-modern cultures.[877] Blüher believed that pederasty and male bonding provided a basis for a stronger nation and state, which became a popular concept within certain segments of the Hitler Youth. Blüher later supported the Nazis but turned on them in 1934, when Ernst Röhm was murdered on Hitler's orders during the Night of the Long Knives.

On June 30, 1934, Hitler had Röhm arrested and shot on suspicions of disloyalty, being the most high-profile execution of the massacre known as "the Night of the Long Knives." Röhm's execution was also the beginning of a massive crackdown on homosexuals. According to German historian Lothar Machtan, however, Röhm and the large number of homosexual figures within the SA were killed by Hitler to silence speculation about his own

homosexuality. The officer corps of the SA became the *Sicherheitsdienst* (SD), organized by Reinhard Heydrich, Himmler's second in command. It was this branch of the SS security Service, that controlled the concentration camps. Of the three SS divisions, notes Abrams, the *Sicherheitsdienst* was the most sadistic.[878]

12. Operation Trust

Russian Roulette

The activities of Kuhn, Loeb & Company, Crowley's network of occultist spies, and the Round Table, centered around advancing the cause of Zionism, while also simultaneously pursuing the conflicting objectives of fomenting the Bolshevik Revolution in Russia and promoting the cause of global capitalism. The further purpose of World War I was to create the preconditions for the Russian revolution of 1918, which, according to State Department Decimal File (861.00/5339), in a document entitled *Bolshevism and Judaism*, dated November 13, 1918, was financed and orchestrated by Jacob Schiff through Kuhn, Loeb. & Co. With the creation of the Soviet Union, they purported to implement a form of communism as outlined by Karl Marx, eventually elevated as a threat to the Western powers.

In an article titled "Zionism versus Bolshevism: A Struggle for the Soul of the Jewish People," Winston Churchill attributed these upheavals to those he referred to as "International Jews." First, Churchill notes, "There can be no greater mistake than to attribute to each individual a recognizable share in the qualities which make up the national character." He then goes on to describe the character of what he categorizes as Bible-believing Jews, National Jews, and lastly:

> In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus Weishaupt [founder of the Illuminati], Karl Marx, Trotsky, Bela Kun, Rosa Luxemburg, and

> Ema Goldman, this world conspiracy has been steadily growing. This conspiracy played a definite recognizable role in the tragedy of the French revolution. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire.[879]

Illustrating Churchill's point is an observation shared by Crowley's friend was Kuhn Loeb banker Otto Kahn, who according to Sir William Wiseman's right-hand man, Norman Thwaites, was "whole-heartedly pro-Allied and especially pro-British."[880] In his book *Geneva Versus Peace* (1937), the Comte de St. Aulaire, who was the French ambassador to London from 1920-24, recalled a dinner conversation with Otto Kahn—a friend of Aleister Crowley and a partner of Jacob Schiff and Paul and Felix Warburg in Kuhn, Loeb & Co.—who detailed the nature of the dialectical process of pitting two apparent opposites against each other, by backing the Russian Revolution while also advancing the cause of global capitalism.

> You say that Marxism is the very antithesis of capitalism, which is equally sacred to us. It is precisely for this reason that they are direct opposites to one another, that they put into our hands the two poles of this planet and allow us to be its axis. These two contraries, like Bolshevism and ourselves, find their identity in the International. These opposites, which are at the antipodes to one another in society and in their doctrines meet again in the identity of their purpose and end, the remaking of the world from above by the control of riches, and from below by revolution… Our mission consists in promulgating the new law and in creating a God, that is to say in purifying the idea of God and realizing it, when the time shall come. We shall purify the idea by identifying it with the nation of Israel, which has become

its own Messiah. The advent of it will be facilitated by the final triumph of Israel, which has become its own Messiah.[881]

As explained by Carrol Quigley, the Round Table sought to weaken the League of Nations and destroy all possibility of collective security to rebuild Germany as a buffer against the Soviet Union and a counterpoise to France, and to build up an "Atlantic bloc" of Great Britain, the British Dominions, and the United States.[882] While the central battles of the Great Game had raged in Central Asia, a key component in the control of Europe was Germany, whose alliance was sought in competing interests between Russia and Britain. According to Halford Mackinder:

> The oversetting of the balance of power in favor of the pivot state, resulting in its expansion over the marginal lands of Euro-Asia, would permit of the use of vast continental resources for fleet-building, and the empire of the world would then be in sight. This might happen if Germany were to ally herself with Russia. The threat of such an event should, therefore, throw France into alliance with the over-sea powers, and France, Italy, Egypt, India and Korea would become so many bridgeheads where the outside navies would support armies to compel the pivot allies to deploy land forces and prevent them from concentrating their whole strength on fleets.[883]

As described by Giles Milton in *Russian Roulette: A Deadly Game: How British Spies Thwarted Lenin's Global Plot*, with the success of the Bolshevik Revolution of 1917, Britain sought to undermine the Russians through internal subversion by seeking to create an alliance between Germany and the anti-communist forces inside the Soviet empire. The key was to prevent at all costs a potential alliance between the communists and the Germans, which would have created a Eurasian union guaranteeing Russian control over the continent. This policy was pursued by Lord Curzon, who named Mackinder as High Commissioner in "South Russia," where a military mission assisted the White Russian counter-revolutionaries

and obtained from them the *de facto* recognition of the new Republic of Ukraine.

As reported by Richard Spence in *Secret Agent 666: Aleister Crowley, British Intelligence and the Occult*, soon after the Russian Revolution, Otto Kahn's associate, Sir William Wiseman, head of British intelligence and future employee of Kuhn, Loeb & Co. —"decided to 'guide the storm' in Russia, using money, secret propaganda and hand-picked agents."[884] As found in the *Sir William Wiseman Papers*, Wiseman described one part of his plan as "endeavor[ing] to do in Russia what we have done successfully elsewhere; namely to place Germans who are working for us among the real German agents…," and use agents who "have special facilities for getting into the confidence of German agents." Among Wiseman's concerns were that "the Germans have managed to secure control of the most important secret societies in Russia." "It is necessary that this German influence should be exposed," he noted, "and counter-Societies organized, if necessary."[885]

Working for Wiseman were "Ace of Spies" Sidney Reilly, Somerset Maugham and, according to Spence, likely Aleister Crowley.[886] Maugham was also closely associated with Crowley. Arriving in Paris in November 1902, Crowley befriended the painter Gerald Festus Kelly, and through him became a member of the Parisian arts scene. He authored a series of poems, published as *Rodin in Rime*, on the work of his acquaintance, the sculptor Auguste Rodin.[887] One of those frequenting this milieu was Maugham, who after briefly meeting Crowley later used him as a model for the character of Oliver Haddo in his novel *The Magician*.[888]

Reilly's friend, former diplomat and journalist Sir Robert Bruce Lockhart, was a close acquaintance of Ian Fleming, author of the James Bond novels, for many years and recounted to Fleming many of Reilly's espionage exploits.[889] Reilly became a secret agent of the British Secret Service Bureau, the precursor to the modern British Secret Intelligence Service (MI6/SIS). Although Reilly was originally employed by Wiseman, the SIS formally dropped Reilly and supposedly viewed him as untrustworthy and dangerous. Similar doubts applied to Wiseman as well. About this time, a "reform

element” in British intelligence, became suspicious of Wiseman’s wartime activities and was secretly investigating him. Wiseman had been brought into Kuhn, Loeb and Co. by Crowley’s friend Otto Khan. Simultaneously, SIS began looking into Reilly’s wartime activities, especially his relations with German firms and agents. The suspicion was that Reilly and Wiseman, as agents for New York bankers, were working against British interests, possibly channeling money to the Soviets.[890]

Old Odessa

Reilly began his espionage career on behalf of the Friends of Enlightenment, a movement of the *Haskalah* that sought the right of the Jewish community to fully integrate into society. Jewish leftism has its philosophic roots in the Jewish Enlightenment, or Haskalah, led by thinkers such as Moses Mendelssohn, a claimed successor of Sabbatai Zevi. Like Trotsky, Sidney Reilly, who was born Georgy Rosenblum in 1873, came from Odessa, in what is now Ukraine, on the northwestern shore of the Black Sea, which for a time was the third largest Jewish city in the world. The city, which was founded by the Russian Empress Catherine the Great, centers on the site of the Ottoman fortress Khadzhibei, which was occupied by a Russian Army in 1789. Its early growth owed much to the work of the Duc de Richelieu (1766 – 1822), who served as the city's governor between 1803 and 1814. His contributions to the city are mentioned by Mark Twain in his travelogue Innocents Abroad: “I mention this statue and this stairway because they have their story. Richelieu founded Odessa—watched over it with paternal care—labored with a fertile brain and a wise understanding for its best interests—spent his fortune freely to the same end—endowed it with a sound prosperity, and one which will yet make it one of the great cities of the Old World.”

Odessa became home to an extremely diverse population of Albanians, Armenians, Azeris, Bulgarians, Crimean Tatars, Frenchmen, Germans (including Mennonites), Greeks, Italians, Jews, Poles, Romanians, Russians, Turks, Ukrainians. Its cosmopolitan nature was documented by the great Russian poet

Alexander Pushkin, who lived in internal exile in Odessa between 1823 and 1824. H.P. Blavatsky also spent many years of her childhood in Odessa, where her maternal grandfather Andrei Fadeyev, a civil administrator for the imperial authorities, had recently been posted. In 1905, Odessa was the site of a workers uprising supported by the crew of the Russian battleship Potemkin and the Menshevik's Iskra, portrayed in Sergei Eisenstein's famous movie *The Battleship Potemkin*.

Forbidden to reside in Saint Petersburg, Moscow or Kiev, Jews poured into the southern Russian cities of Odessa, eventually constituting a third of their population before the Second World War.[891] Odessa traditionally had an ancient culture of banditry, dating back to its large and impoverished Jewish population. Old Odessa, explains Jarrod Tanny in *City of Rogues and Schnorrers: Russia's Jews and the myth of old Odessa*, was also a "Judeo-kleptocracy," a city overrun and governed by Jewish gangster, smugglers, thieves, pimps and swindlers. According to Tanny, "Old Odessa is Russia's Great Southern Babylon, and successive generations of mythmakers have commemorated it in literature, film, humor, and song."[892] Isaac Babel wrote *Odessa Tales* (1931), about tales of the Jewish gangsters of Odessa, for which he has been hailed as the greatest Russian Jewish writer that ever lived. Their legendary exploits created the myth of the Jewish gangster of Odessa, in stark contrast to the stereotype of the meek scholarly Jew dominant elsewhere.[893]

As one historian put it, "the Jewish community of Odessa continued to stand in the vanguard of nearly every modernist Jewish movement developed in the Russian empire."[894] The Jewish community of Odessa was made up of Jews from all over Russia and also from other countries. The influence in Odessa of the *Maskilim*, exponents of the Jewish Enlightenment movement know as Haskalah, was considerable and also reached other parts of Russia. While the Haskalah achieved successes in Germany and Austria, the movement was largely rejected inside Russia, where members were often ostracized and persecuted.[895] Nevertheless, their numbers increased, and soon there were attempts to found schools to offer secular education to Jewish children. Hirsch (Hyman) Baer Hurwitz opened such a school in Uman in the

Ukraine, in 1822, “after the system of Mendelssohn.”[896] Similar schools were established in Odessa and Kishinef, and later in Riga and Wilna. The Haskalah in Odessa began with a group of settlers who migrated to the city from Brody, a town in Austrian-controlled Galicia, who started arriving in the 1820s. In 1840 they opened up the Brodskii Synagogue, the first “modern” synagogue in Russia whose service was patterned on the reforms then taking place in Germany.[897] The Friends of Enlightenment was founded in 1879 by Rabbi Abraham Danon from Edirne, who later became director of the seminary founded by the *Alliance Israélite Universelle* at Constantinople.[898]

Pogroms were carried out in 1821, 1859, 1871, 1881 and 1905. Many Odessan Jews fled abroad after 1882, particularly to the Ottoman region that became Palestine, and the city became an important base of support for Zionism. From the inception of the Hibbat Zion movement Odessa served as its chief center. Hovevei Zion (“Lovers of Zion”), also known as Hibbat Zion, refers to a variety of organizations which were founded in 1881 in response to the Anti-Jewish pogroms in the Russian Empire and were officially constituted as a group at a conference led in 1884 by Leon Pinsker (1821 – 1891), who gained the backing of Baron Edmond de Rothschild. Pinsker, who had been influenced by the Haskalah, no longer believed that mere humanism and Enlightenment would defeat antisemitism. Many of the first groups were established in Eastern European countries in the early 1880s with the aim to promote Jewish immigration to Palestine, and advance Jewish settlement there. The Benei Moshe Society founded by Achad Ha-Am in 1889, which attempted to organize the intellectuals and activists of the movement, was established in Odessa. In 1897, when First Zionist Congress established the World Zionist Organization, most of the Hovevei Zion societies joined it.

Ace of Spies

According to reports of the tsarist political police the Okhrana, Reilly was arrested in 1892 for political activities and for being a courier the Friends of Enlightenment. After his release, Reilly’s father

revealed to him that his mother was dead and that his biological father was her Jewish doctor Mikhail A. Rosenblum. Distraught by the news, he faked his death in Odessa harbor and stowed away aboard a British ship bound for Brazil. In 1895, Reilly had a sexual liaison in Italy with author Ethel Lilian Voynich, who in 1897 published *The Gadfly*, one of the most popular English-language novels of the twentieth century. Reilly, who supposedly "bared his soul" to her, served as a model for the novel's central character, who is a bastard who feigns his suicide to escape his illegitimate past, and then travels to South America, and then later returns to Europe and becomes involved with Italian anarchists and other revolutionaries. Reilly apparently also modelled himself on the hero of Voynich's novel, which loosely based on Giuseppe Mazzini and the Risorgimento in Italy.[899]

In 1896, he became a paid informant for the émigré intelligence network of William Melville, superintendent of Scotland Yard's Special Branch, and a friend of escape artist Harry Houdini.[900] In 1897, Reilly began an affair with Margaret Thomas, the young wife of Reverend Hugh Thomas, shortly before her husband's death. In 1898, a week haver he appointed Margaret as an executrix to his well, Hugh Thomas was found dead. She inherited roughly £800,000, and Reilly married her four months later. In June 1899, Reilly and Margaret travelled to Emperor Nicholas II's Russian Empire using Reilly's forged British passport purportedly created by Melville.[901]

In 1905, Reilly appeared in Paris, having returned to Europe from the Far East, and "had become a self-confident international adventurer" who was "fluent in several languages" and whose intelligence services were highly desired by various great powers.[902] During the brief time Reilly spent in Paris he renewed his close acquaintance with Melville, who had become chief of a new intelligence section in the War Office. Melville was to use Reilly's expertise in what would later become known as the D'Arcy Affair.

In 1904, as the Board of the Admiralty projected that petroleum would replace coal as the primary source of fuel for the Royal Navy, it was perceived to be necessary to secure sufficient supplies overseas. The British Admiralty had learned that an Australian

mining engineer William Knox D'Arcy, who founded the Anglo-Persian Oil Company (APOC), had obtained a valuable concession in southern Persia and was negotiating a similar concession from the Ottoman Empire. The Admiralty initiated efforts to entice D'Arcy to sell his newly acquired oil rights to the British Government rather than to the French de Rothschilds. Dressed as a Catholic priest, Reilly entered the private discussions on board the Rothschild yacht and secretly informed D'Arcy that the British would provide him a better financial deal. D'Arcy promptly terminated negotiations with the Rothschilds and returned to London to meet with the British Admiralty.[903]

Black Hundred

Reilly hinted of his connections to international business and finance as the "Occult Octopus."[904] Reilly is alleged to have spied for at least four different great powers.[905] Reilly worked closely with Russian double-agent Boris Brasol (1885 – 1963), a member of the Black Hundred, and founder of the Union of Czarist Army and Navy Officers, who was chiefly responsible for the dissemination of the infamous *Protocols of the Learned Elders of Zion*. Brasol and Reilly were both members of the Sovereign Order of St. John of Jerusalem (SOSJ), part of the Russian Tradition of the Knights Hospitaller, which evolved from the Knights of Malta, which would go on to have an important role in the creation of the Council of Foreign Relations. And although he would simultaneously collaborate with Soviet agents, Brasol also worked as an operative of American War Trade Intelligence and then the Army's Military Intelligence Division (MID). According to Richard Spence, "Over a span of at least four decades, Boris Brasol would work like a diligent spider weaving a far-flung web of hatemongering, intelligence peddling, and outright espionage, a kind of mirror image or, perhaps, unconscious parody of the worldwide conspiracy he claimed to combat."[906]

According to study by Rita T. Kronenbitter, one of Brasol's associates, Casimir Pilenas, was a spotter for Scotland Yard and was recruited as an informant for the Russian Okhrana by Pyotr Rachkovsky.[907] Rachkovsky was a supporter of the activities of the

Union of the Russian People, a new right-wing organization formed in 1905, in the midst of socialist revolutionary upheaval, by members of the Russian Assembly in Saint Petersburg. The Union was the most important among the Black Hundred monarchist political organizations in the Russian Empire between 1905 and 1917. The Black Hundred were staunch supporters of the House of Romanov and were also noted for extremist Russo-centric doctrines, xenophobia, anti-Semitism and incitement to pogroms against the Jews.

It is widely suspected that it was under Rachkovsky's authority that the Protocols of Zion were produced, which presented the impending Russian Revolution of 1905 as a part of a powerful global Jewish conspiracy.[908] According to Victor Marsden, it was Yuliana Glinka, an agent Rachkovsky and an associate of Blavatsky, who hired Joseph Schorst-Shapiro, a member of Maurice Joly's Misraim Lodge, to obtain sensitive information, and purchased from him a copy of the *Protocols* which she then shared with Sergei Nilus, who produced the first Russian translation.[909] The purported forgers in Rachkovsky's circle were also said to have made use of an earlier version of the *Protocols* discovered by Papus.[910]

Although Brasol was one of the key agents involved in the dissemination of the *Protocols of Zion*, outlining a "Judeo-Masonic" conspiracy, there were recurring rumors that he had Jewish ancestry. Pilenas claimed that "It has come to light that Brasol is of Hungarian Jewish descent, which fact I expect will be described fully in the press."[911] Despite his anti-Semitism, Brasol didn't seem to mind living around Jews. The 1920 U.S. census reveals he and his wife Eleanor dwelling in a boarding house on West 84 Street in New York, where fellow residents and neighbors included Walter Herzberg, Solomon Berkowitz, Moses and Joseph Bachrach, and Maurice and Marion Kaufman.[912]

Brasol served in the Imperial Russian Ministry of Justice, where he took part in the prosecution of the Beylis blood libel case, the most famous investigation of the Russian Empire. The body of 13-year-old Ukrainian boy Andrei Yushchinsky had been found on March 12, 1911, in a cave, having been stabbed 47 times and his blood drained. The evidence showed that the boy had been killed by

one of many gangs that flourished in Kiev, but the Black Hundred sent word to Ivan Schleglovitoff—Minister of Justice, under whom Brasol worked as assistant that—that Andrei had been killed by a Jew for ritual purposes.[913] The murder revived Jews the age-old "Blood Libel" accusation, which claimed that Jews committed ritual murder of Christian children in order to obtain their blood. Vera Cheberyak, the mother of Andrei's friend, gave the first testimony and blamed the Jews for the death of the child. Investigators blamed Mendel Beylis, a non-observant Hasidic Jew who worked in a nearby factory. Beylis spent two and a half years in jail awaiting the verdict, which concluded that Andrei had been killed in a ritual murder, but that Beylis was innocent.

During the pre-trial, the investigation was conducted by Nikolay Krasovsky, the foremost investigator of the Kiev Police Department, who only pretended to support the blood libel accusation, under the insistence of his superiors. After the verdict, Krasovsky continued his investigation privately, assisted by his former colleagues who were eventually able to determine that the actual killer was Vera Cheberyak, who was the leader of a criminal gang in Kiev that the police believed was responsible for scores of robberies. Cheberyak, it had been rumored, had taken advantage of the 1905 pogrom to loot fabulous amounts of property during the chaos. She was widely believed to have killed her own son to keep him quiet about her role in the boy's killing. Evgeny Mishchuk, "chief of Kiev's investigative police, or chief detective," formulated a hypothesis that Andrei's murder was committed "with the goal of simulating a ritual murder and inciting a pogrom."[914]

Bolshevik Revolution

In 1917, Somerset Maugham undertook a mission to Russia for Sir William Wiseman. Dispatches from Russia, including those of Maugham, described "Jewish socialists" as the main tools of German intrigue in Russia, financed by Jewish financiers such as Max Warburg.[915] In 1913, less than a year before World War I officially began, a British intelligence agent Casimir Pilenas, a close associate of Brasol, had been sent to the to New York city to work under

Wiseman. Casimir and his brother Peter emigrated from Russia to London, and around 1898 were recruited by Scotland Yard as "spotter-informants" to spy on Russian revolutionary expatriates.[916] A couple of years later, they began spying for the Okhrana and remained on its payroll until 1913, without ever quitting Scotland Yard. When World War I broke out, Pilenas was enlisted as a translator and informant and aided British intelligence with information about German intrigues among Russians in America.[917]

In August of 1916, after a brief stint in London, Brasol arrived in New York, where he became connected with the Russian Supply Committee. At the end of 1917, Pilenas came under the employ of the US Army's Military Intelligence Division, as a result of a positive recommendation from Sir William Wiseman. On March 25, 1917, three days after Pilenas informed Wiseman of Trotsky's plans, Trotsky appeared at the British Consulate—which was under Wiseman's direct supervision—and received authorization to sail home for Russia to join the Revolution.[918] Trotsky later acknowledged the helpfulness of British officials who placed no obstacle on his travels.[919] In that same month, Wiseman himself cabled to London that Trotsky was about to sail for Russia backed by "Jewish funds… behind which are possibly German."[920]

Maugham described "Jewish socialists" as the main tools of German intrigue in Russia, financed by Jewish financiers such as Max Warburg.[921] According to State Department Decimal File (861.00/5339), in a document entitled *Bolshevism and Judaism*, dated November 13, 1918, the Russian Revolution was financed and orchestrated by Jacob Schiff through Kuhn, Loeb & Company of New York. According to Yohanan Petrovsky-Shtern in *Lenin's Jewish Question*, Lenin's great-grandfather was also Jewish, though the truth of his ancestry was suppressed by the Soviets until the 1980s.[922] Leon Trotsky was born Lev Davidovich Bronstein to a Ukrainian Jewish family. Trotsky, who did not receive a religious education, and probably never went to the synagogue, was partly educated in a Russian-German gymnasium in Odessa, inspired by the Haskalah.[923]

The French Freemason Rozie of the Jean Georges lodge in Paris hailed his Masonic brothers Lenin and Trotsky.[924] Lenin was a

freemason of the 31º degree and a member of the French lodge *Art et Travail*.[925] Lenin was a member of the most notorious lodge of the Grand Orient, the *Neuf Sœurs*, in 1914.[926] Lenin, Grigori Zinoviev, a lifelong collaborator of Trotsky, (Grand Orient), Karl Radek (Grand Orient) and Yakov Sverdlov were also members of B'nai B'rith.[927] Explaining the reason for his interest in Freemasonry, Trotsky wrote, "In the eighteenth century Freemasonry became expressive of a militant policy of enlightenment, as in the case of the Illuminati, who were the forerunners of the revolution; on its left it culminated in the Carbonari… I discontinued my work on freemasonry to take up the study of Marxian economics… The work on freemasonry acted as a sort of test for these hypotheses… I think this influenced the whole course of my intellectual development."[928]

Ludendorff had wanted Russia badly out of the war, especially so he could move his armies to the Western front to fight the British, French, and Americans, the latter of whom, days earlier, had officially entered the conflict. And so, Ludendorff, with the Kaiser's financing and blessing, arranged to facilitate Lenin and his cohort's famous return in a sealed train to St. Petersburg. The Kaiser even financed it.[929] The people who travelled with him included Gregory Zinoviev, Karl Radek, Inessa Armand, Nadezhda Krupskaya, Georgi Safarov, Zinaida Lilina and Moisey Kharitonov. Ludendorff later admitted his involvement in his autobiography, *My War Memories, 1914-1918* (1920), that he told senior officials: "Our government, in sending Lenin to Russia, took upon itself a tremendous responsibility. From a military point of view his journey was justified, for it was imperative that Russia should fall."[930]

Double-Agents

According to his FBI file, Sidney Reilly, like Brasol, was also suspected of being double-agent. As reported by Richard Spence, the association between Brasol and Reilly almost certainly dates back to 1916-17, when Reilly was a war contractor doing business with the Russian Supply Committee in New York and Brasol was in charge of vetting those contractors. Reilly briefly managed to convince the British to engage one of Brasol's allies, suspected

Soviet spy Vladimir Orlov, as an asset. Orlov initially served the Bolsheviks before ostensibly moving over to the Whites, though there were many who always suspected him of being a Soviet agent, or at least a double agent. Orlov's partner, Mikhail Pavlunovsky, alias Sumarokov, was himself a long-time OGPU (Soviet secret police) officer who had "defected" in Berlin, and another of Orlov's closest collaborators, Nikolai Kroshko, was later revealed to be a secret Soviet agent as well.[931] Researcher Natalie Grant compiled a survey of Orlov's career that makes a convincing—though largely circumstantial—case that Orlov was a conscious Soviet agent as of 1918.[932]

Reilly's fame was created during the 1920s when Sir Robert Bruce Lockhart publicized their failed effort to overthrow the Bolshevik regime in 1918. In January of that year, Lockhart had been personally handpicked by British Prime Minister David Lloyd George to undertake a sensitive diplomatic mission to Soviet Russia.[933] As demonstrated in *Russian Roulette: How British Spies Thwarted Lenin's Plot for Global Revolution* by Giles Milton, Reilly was part of a British intelligence plot that supported White Russian forces fighting the Bolsheviks, as part of a larger effort to defeat the Red Army and support regional resistance leaders in states trying to establish themselves after the war.[934]

Lockhart and Reilly were alleged to have plotted to assassinate Lenin. Lockhart ordered Reilly to pursue contacts within anti-Bolshevik circles to sow the seeds for an armed uprising in Moscow. In May 1918, Lockhart, Reilly, and various agents of the Allied Powers repeatedly met with Boris Savinkov, head of the counter-revolutionary Union for the Defence of the Motherland and Freedom (UDMF), Savinkov was a key opponent of the Bolsheviks and was receptive to Allied offers to help depose the Soviet government. Lockhart, Reilly, and others then contacted anti-Bolshevik groups linked to Savinkov and Socialist Revolutionary Party cells affiliated with Savinkov's friend Maximilian Filonenko. Lockhart and Reilly supported these factions with SIS funds.[935] On 30 August, Fanya Kaplan, a member of the Socialist Revolutionary Party, shot and wounded Lenin as he departed the Michelson arms factory in Moscow. The attack was widely covered in the Russian press,

generating much sympathy for Lenin and boosting his popularity. The papers attributed credit for the coup to Reilly and, when he was identified as a key suspect, a dragnet ensued. Reilly was sentenced to death in absentia by a Bolshevik court in November 1918.[936]

Reilly was ultimately snared by Operation Trust, a counterintelligence operation of Soviet GPU which ran from 1921-1926. It created a phony anti-Bolshevik underground organization, the Monarchist Union of Central Russia (MUCR), in order to help the Soviets identify real monarchists and anti-Bolsheviks.[937] The MUCR's purpose was not to overthrow Communism, but to manipulate real anti-communist organizations into misleading the West. The deception succeeded in neutralizing most of the anti-Communist exile groups, and luring back into the Soviet Union leading anti-Communists, such as Reilly and Savinkov, who were arrested and executed. According to Spence, "Whether he ended up dead or whether it was a disguised defection remains uncertain."[938]

Moscow Purge Trials

Grigory Zinoviev, Lev Kamenev, and Joseph Stalin formed a ruling triumvirate in early 1923 after Lenin had become incapacitated from a stroke. The triumvirate was able to marginalize Trotsky over the issue of Stalin's theory of Socialism in One Country. It was Trotsky, the prime force behind the Left Opposition, who most clearly represented the wing of the Communist Party leadership which claimed that the survival of the revolution depended on permanent revolution, through the spread of communism to the advanced European economies especially Germany.[939] A few years later, Zinoviev and Kamenev joined the United Front in an alliance with Trotsky which favored Trotskyism and opposed Stalin. Consequently, Stalin allied with Nikolai Bukharin and defeated Trotsky in a power struggle. Trotsky was expelled from the Soviet Union in 1929 and Kamenev and Zinoviev temporarily lost their membership in the Communist Party.

Bukharin eventually became critical of Stalin's New Economic Policy (NEP), and lost his position in the Comintern and the editorship of Pravda, and he was expelled from the Politburo in

1929. International supporters of Bukharin, Jay Lovestone of the Communist Party USA among them, were also expelled from the Comintern. They formed an international alliance to promote their views, calling it the International Communist Opposition, though it became better known as the Right Opposition, after a term used by the Trotskyist Left Opposition in the Soviet Union to refer to Bukharin and his supporters there.

The Moscow Trials were a series of show trials held in the Soviet Union at the instigation of Joseph Stalin between 1936 and 1938 against Trotskyists and members of Right Opposition of the Communist Party of the Soviet Union. The defendants were Old Bolshevik party leaders and top officials of the Soviet secret police. Most defendants were charged under Article 58 of the RSFSR Penal Code with conspiring with the Western powers to assassinate Stalin and other Soviet leaders, dismember the Soviet Union, and restore capitalism. The Moscow Trials led to the execution of many of the defendants. The Moscow Trials are generally seen as part of Stalin's Great Purge or the Great Terror. It involved a large-scale repression of wealthy peasants, referred to as "kulaks," genocide of ethnic minorities, a purge of the Communist Party and government officials, and the Red Army leadership, widespread police surveillance, suspicion of saboteurs, counter-revolutionaries, imprisonment, and arbitrary executions. Historians estimate the total number of deaths due to Stalinist repression in 1937–38 to be between 680,000 and 1,200,000.[940]

There were three Moscow Trials: the Case of the Trotskyite-Zinovievite Terrorist Center, aka "Trial of the Sixteen," in 1936; the Case of the Anti-Soviet Trotskyist Center, or the Pyatakov-Radek Trial, of 1937; and the Case of the Anti-Soviet "Bloc of Rights and Trotskyites," aka "Trial of the Twenty-One," of 1938. In December 1935, the original case surrounding Zinoviev began to widen into what was called the Trotsky-Zinoviev Center. The main charge of the trial (aka Trial of the Sixteen) which was held in 1936 was forming a terror organization with the purpose of killing Joseph Stalin and other members of the Soviet government. Kamenev, Zinoviev and other leftist Old Bolsheviks were sentenced to death and were

subsequently shot in the cellars of Lubyanka Prison in Moscow by NKVD chief executioner Vasily Blokhin.

The second trial in 1937 involved lesser figures including Karl Radek, Yuri Pyatakov and Grigory Sokolnikov. Thirteen of the defendants were eventually executed by shooting. The rest received sentences in labour camps. Radek was spared as he implicated others, including Nikolai Bukharin (1888 –1938), Alexei Rykov (1881 – 1938), and Marshal Mikhail Tukhachevsky (1893 – 1937), setting the stage for the Trial of Military and Trial of the Twenty One of 1938. As a leading Soviet military leader and theoretician from 1918 to 1937, Tukhachevsky, nicknamed the Red Napoleon, was a driving force behind Soviet development of the theory of deep operations. After service in World War I and in the Russian Civil War, Tukhachevsky Tukhachevsky commanded the Soviet Western Front in the Polish–Soviet War. He later served as chief of staff of the Red Army from 1925 through 1928 and achieved the rank of Marshal of the Soviet Union in 1935.

When the Great Purge began in 1936, as Stalin sought to liquidate his former allies and rivals for power, he instructed NKVD Chief Nikolai Yezhov to torture and interrogate Tukhachevsky. Tukhachevsky confessed that Avel Yenukidze, a prominent “Old Bolshevik” and a member of the Soviet Central Committee in Moscow, had recruited him in 1928, and that he was a German agent in cahoots with Nikolai Bukharin to seize power.[941] Tukhachevsky was arrested on May 22, 1937, and charged, along with seven other Red Army commanders, with the creation of a “right-wing-Trotskyist” military and espionage conspiracy for Nazi Germany. At least 4 of Tukhachevsky’s co-conspirators were Jews, including Iona Yakir, Robert Eideman, Vitovt Putna, Boris Feldman, and Yan Gamarnik.[942] Vitaly Primakov, a legendary leader of the Red Cossacks, was married to a Jewish woman.[943] All were rehabilitated under Nikita Khrushchev in 1957.

In his 1968 book *The Great Terror*, British historian Robert Conquest accuses Nazi Party leaders Heinrich Himmler and Reinhard Heydrich of forging documents that implicated Tukhachevsky in an anti-Stalinist conspiracy with the Wehrmacht General Staff, to weaken the Soviet Union’s defence capacity.

Heydrich served as president of the International Criminal Police Commission (ICPC, later known as Interpol) and chaired the January 1942 Wannsee Conference, which formalised plans for the Final Solution. Heydrich was directly responsible for the *Einsatzgruppen*, the special task forces which travelled in the wake of the German armies and murdered over two million people, including 1.3 million Jews, by mass shooting and gassing.

Bukharin was also tried in the Trial of the Twenty One, along with ex-premier Alexei Rykov, Christian Rakovsky, Nikolai Krestinsky, Genrikh Yagoda, and sixteen other defendants alleged to belong to the so-called “Bloc of Rightists and Trotskyites.” In a trial meant to be the culmination of previous show trials, it was alleged that Bukharin and others sought to assassinate Lenin and Stalin from 1918, murder Maxim Gorky by poison, partition the Soviet Union and hand out her territories to Germany, Japan, and Great Britain. By the end of the final trial Stalin had arrested and executed almost every important living Bolshevik from the Revolution. Of 1,966 delegates to the party congress in 1934, 1,108 were arrested. Of 139 members of the Central Committee, 98 were arrested. Three out of five Soviet marshals, including Alexander Ilyich Yegorov, Vasily Blyukher, and Tukhachevsky, and several thousands of the Red Army officers were arrested or shot. Although Leon Trotsky, the key defendant, was living in exile abroad, he still did not escape Stalin’s desire to have him dead and was assassinated by a Soviet agent in Mexico in 1940.

13. The Aubau

Stabbed in the Back

Aleister Crowley and fellow British agent George Sylvester Viereck shared an acquaintance in Thule Society member General Erich Ludendorff. Around 1925, Crowley and Ludendorff met and they discussed “Nordic Theology,” including the occult significance of the swastika.[944] According to Crowley’s notes, Ludendorff “almost certainly got the [Swastika] from us. I personally had suggested it to Ludendorff in ‘25 or ‘26.”[945] Crowley famously also wrote in a 1933 article for the *Sunday Dispatch*, “before Hitler was, I am.” Crowley also believed Hitler’s *Mein Kampf* was inspired by his own *The Book of the Law.* Crowley marked the pages of his copy Hermann Rauschning’s *Hitler Speaks*—available at the Warburg Institute—which showed that he believed that Hitler’s “table talk” was Thelemically-inspired.[946] One member of Hitler’s inner circle claimed that several meetings took place between Crowley and Hitler, a claim repeated by Réne Guénon in a letter to Julius Evola in 1949.[947]

Crowley regarded himself the “proper man” that Hitler envisioned, as he wrote to Viereck in 1936:

> Hitler himself says emphatically in *Mein Kampf* that the world needs a new religion, that he himself is not a religious teacher, but that when the proper man appears he will be welcome.[948]

During World War I, Viereck had been in touch with leaders on both sides of the conflict, including Ludendorff—then Kaiser Wilhelm II’s top military official—while simultaneously remaining in touch with their counterparts among the allies, like Sir William Wiseman, the head of British Intelligence in the US, President Woodrow Wilson and his advisor “Colonel” Edward Mandell House, as well as the rest of the “Big Four” which included French Prime Minister Georges

Clemenceau, British Prime Minister David Lloyd George, and Italian Prime Minister Vittorio Emanuele Orlando, who wrote the terms of the new peace that resulted from Germany's defeat at the end of World War II in 1918.

On September 29, 1918, the German Supreme Army Command at Imperial Army Headquarters in Spa of occupied Belgium informed Kaiser Wilhelm II and the Imperial Chancellor, Count Georg von Hertling, that the military situation facing Germany was hopeless. Ludendorff claimed that he could not guarantee that the front would hold for another two hours and demanded a request be given to the Entente for an immediate ceasefire. In addition, he recommended the acceptance of the main demands of Woodrow Wilson's Fourteen Points, including putting the Imperial Government on a democratic footing, hoping for more favorable peace terms.[949] The Fourteen Points were well received in the United States and Allied nations and even by Bolshevik leader Vladimir Lenin, as a landmark of enlightenment in international relations.[950] Wilson subsequently used the Fourteen Points as the basis for the harsh terms of the Treaty of Versailles negotiated a the Paris Peace Conference in 1919, which ruined the German economy, leading to depression and eventually providing the Round Table the pretext to bolster the rise of their agent Hitler and the Nazis.

As explained by Ian Kellogg in *The Russian Roots of Nazism*, in the period leading up to the Bolshevik Revolution of 1917, the far right in the German and Russian Empires had failed politically. Many of the supporters of the Romanov monarchy, known as White Russians, many of them members of Sovereign Order of Saint John of Jerusalem (SOSJ), fled and found their way to Germany. Consolidating themselves within a conspiratorial organization known as the *Aufbau*: *Wirtschafts-politische Vereinigung für den Osten* ("Reconstruction: Economic-Political Organization for the East")—in collaboration with Soviet and British double-agents associated with Round Tabler Sir William Wiseman—they teamed with the Nazis for the overthrow of the governments of Russia and Germany, deemed to be under the threat of the rise of communism, which they believed was part of a Jewish conspiracy outlined in the *Protocols of Zion*,

and which had been responsible for the toppling of the Russian aristocracy and the rise of the Bolsheviks.

After Germany had lost World War I in 1918, the German Revolution of 1918–1919 ended the monarchy and the German Empire was abolished and a democratic system, the Weimar Republic, was established in 1919 by the Weimar National Assembly. Although he had been responsible for unleashing Lenin, who led the Bolsheviks to victory in Russia in 1917, and supported acceptance of Wilson's Fourteen Point, after the war, Aufbau and Thule Society member, General Erich Ludendorff—Kaiser Wilhelm II's top military official, as well as a friend of his cousin George Sylvester Viereck and later Aleister Crowley—became a prominent nationalist leader, and a promoter of the Stab-in-the-back myth, which posited that the German Army did not lose World War I on the battlefield but was instead betrayed by the civilians on the home front, especially by Marxists, Bolsheviks, Freemasons and Jews who were furthermore responsible for the disadvantageous settlement negotiated for Germany in the Treaty of Versailles.

It has been suggested that the origin of the phrase "stabbed in the back" was suggested to Ludendorff by Sir Neill Malcolm, the head of the British Military Mission, whom he met in Berlin in 1919, after Ludendorff had described to him his many excuses for the German defeat.[951] To the *völkisch* German right, the expression "stab in the back" recalled Wagner's 1876 opera *Götterdämmerung*, in which Hagen murders his enemy Siegfried—the hero of the opera—with a spear in his back.[952] When the Nazi Party came to power in 1933, they made the legend an integral part of their official history of the 1920s, portraying the Weimar Republic as the work of the "November criminals" who stabbed the nation in the back to seize power while betraying it.

The *völkisch* German right were unable to gather a mass following, nor could they replace the Kaiser with a military dictatorship under Ludendorff in 1917. In Imperial Russia, the far right "Black Hundred" movement gained some initial popular successes in the aftermath of the Revolution of 1905. The Black Hundred movement soon split into factions, however, that could not suppress the Tsar's abdication and the Bolshevik seizure of power in

1917. It was only after the Bolsheviks had come to power and Germany had lost World War I that the combined German and White Russian émigré far right began to thrive, primarily by blaming these "catastrophes" on the Jews, and promoted the *Protocols of Zion* in support of their accusations.

White Russians

The Aufbau was formed in 1918 by former members of the Black Hundred, who brought together White Russian émigrés and early German National Socialists who aimed to overthrow the governments of Germany and the Soviet Union, replacing them with authoritarian far-right regimes. The White émigré community were comprised of anti-communists who left Russia in the wake of the Russian Revolution and Russian Civil War. Important White émigré members of the Aufbau included First Secretary Erwin von Scheubner-Richter, Boris Brasol, Pavlov Bermondt-Avalov, Fyodor Vinberg, Pyotr Shabelsky-Bork, General Vladimir Biskupsky, and Thule Society members General Erich von Ludendorff and Alfred Rosenberg, who introduced the Nazis to *The Protocols of Zion*, forming the basis of their anti-Semitism. The Aufbau drew on the apocalyptic ideas of Russian slavophile authors, like Fyodor Dostoevsky and Vladimir Solovyov. Dostoevsky, explains Michael Kellogg, "crystallized conservative revolutionary ideology in Imperial Russia much like Wagner shaped *völkisch* views in Germany."[953] Building upon the anti-Semitic ideas of Dostoevsky, the fundamental views of Aufbau as expressed by Scheubner-Richter, Vinberg, and Rosenberg, maintained that an insidious Jewish world conspiracy of Freemasons and Jews manifested itself as the Bolshevik Revolution and the Soviet Union.[954]

The chief promoter of this idea was Boris Brasol. Brasol and Reilly were both part of the Sovereign Order of St. John of Jerusalem (SOSJ). The historic Sovereign Order of St. John of Jerusalem was legitimately continued outside of Russia by Grand Duke Kirill Vladimirovich (1876 – 1938).[955] Russian émigrés who went into exile following the Revolution in 1917 have attempted to keep the Order alive. As part of the Counter Revolution planned by

Russian Guard officers, General Count Keller, an influential member of the SOSJ, singlehandedly started the resistance of the Knights of Malta whose historical charge was the defense of Imperial Russia and the Romanov family.

Grand Duke Kirill was married to his paternal first cousin, the granddaughter of Queen Victoria, Princess Victoria Melita of Saxe-Coburg and Gotha, who was an ardent supporter of the Aufbau and carried on an affair with its vice-president, Vladimir Biskupskii.[956] Kirill and former Black Hundred member Pavlov Bermondt-Avalov, who served under Keller, planned to join with German forces to drive the Bolsheviks out of the Baltic. Grand Duke Kirill continued to finance the SOSJ venture with the help of the American Grand Priory of the order, whose intimate associates included the brothers John Foster and Allen Welsh Dulles. Both were working directly for SOSJ member William Nelson Cromwell, one of the founding partners of Sullivan & Cromwell in 1879. In 1919, Bermondt—supported by the German Order of St. John, the *Johanniter Orden*, and Grand Duke Kirill and American financier J.P. Morgan, Jr., who belonged to the American branch of the Order of Saint John—became commander-in-chief of the Russian Imperial Army. Other prominent in the OSJ at this time included J.P Morgan, Sr., John Jacob until his death on the Titanic, and the extended Cornelius Vanderbilt and Chicago Crane families.[957]

In 1919, Bermondt joined with German Major General Rüdiger von der Goltz to form what was to be called the Western Volunteer Army. The aim of this combined German and White Russian force was to advance into the heartland of Bolshevik Russia in defiance of both the Entente and the German government. Goltz wished Bermondt's forces to collaborate with the White armies of the British-backed General Anton Denikin in the Ukraine and Admiral Aleksandr Kolchak in Siberia. It numbered some 200,000 men, almost a quarter of whom were nationals of the Allied powers, including 7,500 Americans and 1,600 British.[958] Together, these forces were to overthrow the Bolshevik regime and to create a pro-German Russian state that the Germans could ally with against the Entente.[959]

Later joining the Aufbau, Bermondt became head of the Russian Fascist Party in Germany, called the Russian National Liberation

Movement (ROND). Mikhail Kommissarov, who ultimately helped to establish the Aufbau, was a prominent member of the Saint Petersburg Okhrana, and provided support to the right-wing Black Hundred Union of the Russian People. After the outbreak of socialist revolution in the Russian Empire in 1905, Kommissarov established a clandestine printing press in the basement of the Okhrana headquarters, which he used to print anti-Semitic leaflets calling for pogroms against the Jews.

Judeo-Masonic Conspiracy

Brasol was chiefly responsible for the dissemination of the *Protocols* in the English-speaking world. Brasol, Reilly and Arthur Cherep-Spiridovich (1866 – 1926) were connected through the so-called Anti-Bolshevik League with other rightist White Russians and their fascist supporters in a global network stretching across Europe and the Americas with branches as far away as Japan.[960] While many of Reilly's business and espionage associates were also Jewish, he openly denounced Jewish dominance in American banking and commerce, the pro-Bolshevik sympathies of many Jewish immigrants, and the American immigration laws that allowed entry to such people. As summarized by Richard Spence, "Jew or no Jew, the history of the SOSJ claims Reilly as another member of the order, and makes the Anti-Bolshevik League one more gambit of the order's secretive intelligence-propaganda activities, activity that also included dissemination of the *Protocols*."[961]

At the time of his death, Grand Duke Vladimir Alexandrovich was the Military Governor General of Moscow and had worked to uncover the cells of anarchists who were assassinating government officials which included his own father Tzar Alexander II. His wife Grand Duchess Elizabeth, sister of Czarina Alexandra, was involved in the research to unmask the anarchists and this interest brought them both into contact with Sergei Nilus, one of the earliest men to produce a copy of the *Protocols of the Wise Men of Zion* and Grand Duchess Ella introduced him and the *Protocols* to her sister and to Tsar Nicholas II. Cherep-Spiridovich was thereby one of the earliest members of any Intelligence Service to see the *Protocols*. He was

given the mandate by the Russian Imperial family to investigate the matter fully and to spread the alarm about “the hidden hand” of international Zionism and its plan to gain global control through the elimination of the Christian Church.

In March 1918, Brasol secured employment in the New York office of the War Trade Board’s Intelligence Bureau as a “special investigator” in charge of “investigations of importance and of the most confidential nature,” that made use of his “knowledge of European political and territorial problems” and the “chaotic conditions in Siberia and Russia.”[962] Brasol resigned from the bureau in April 1919, and immediately took up a new post with the Army’s Military Intelligence Division (MID) as a special assistant to its chief, Gen. Marlborough Churchill a distant relative of Winston Churchill. Churchill was very concerned with the “Bolshevik Menace” and receptive of Brasol’s suggestion that a Jewish conspiracy was behind it. In December 1919, Brasol submitted a report that described an “international German Jewish gang,” allegedly working out of Stockholm, that aimed at “world socialist revolution.”[963] It consisted of twelve leaders, a “Jewish dozen,” which included Trotsky, Jacob Schiff, and Max Warburg.[964]

Several authors link Brasol with the first American edition of the *Protocols of the Learned Elders of Zion*. Brasol attributed the downfall of the Russian monarchy to a Jewish conspiracy outlined in the *Protocols of Zion*, and also claimed that Jewish bankers like the Warburgs had been behind the Bolshevik Revolution. The White Russian investigators discovered that the Tsaritsa had possessed a copy of *The Protocols of the Elders of Zion* by Sergei Nilus, who was a member of the Black Hundred. They also noted that she had drawn a swastika in her room. A report was compiled which eventually appeared in the Thule Society’s *Völkischer Beobachter*. An article in a September 1920 edition of the newspaper, soon before it would became the official publication of the Nazi Party, claimed that Jews had murdered the Tsar and his family.[965]

Casimir Pilenas—who worked simultaneously with Sir William Wiseman and Pyotr Rachkovsky, head of the Russian Okhrana in Paris, and another purported lead conspirator in the forging of *The Protocols*—was one of three people who would play important roles

in Brasol's dissemination of an American edition.[966] Brasol's other important associate was Natalie De Bogory, the daughter of Vladimir Karpovich Debogory-Mokriyevich, who had been imprisoned under the tsarist government for revolutionary activities. Natalie married Albert Sonnichsen, a Jewish writer, and moved to the United States. Sonnichsen was a member of the Jewish Cooperative League, a precursor to the Cooperative League of America, which was created to unify all the cooperatives into a coordinated movement.[967] By the time World War I rolled around, Natalie was the personal assistant to Dr. Sergei Syromiatnikov, the Russian imperial government's chief public relations man in the U.S. as well as a collaborator with the Okhrana.[968] Syromiatnikov had also served as a foreign correspondent as a member mission of Gurdjieff's friend Esper Ukhtomskii to the Far East. De Bogory eventually moved to Paris and worked as Sol Hurok's publicity person in Europe and eventually a writer for the *International Herald Tribune*.

According to Robert Singerman, at the end of 1917, a New York physician and member of the American intelligence community, Dr. Harris Ayres Houghton, came into contact with "Black Hundred Russians" and through their influence hired De Bogory to work in his office. Soon after, either from Brasol or some other officer, De Bogory obtained a Russian copy of *The Protocols*, which Houghton assigned her to translate into English.[969] In some versions of the story, Brasol assisted or guided De Bogory in this effort. Either way, two English versions of *The Protocols* were the result. The first, Brasol's was *The Protocols and World Revolution*, which appeared in Boston in 1920. The second was Houghton's own edition, *Praemonitus, Praemunitus: The Protocols of the Wise Men of Zion*, which came out in New York later the same year. Brasol soon circulated *The Protocols* in American government circles, specifically diplomatic and military, in typescript form, a copy of which is archived by the Hoover Institute.[970]

Another important associate of Brasol was Leslie Fry (1882 – 1970), primarily known for her authorship of *Waters Flowing Eastward*, which attempts to prove that *The Protocols* are part of a plot to destroy Christian civilization. Fry, alias Paquita Louise De Shishmareff, was born out of wedlock as Louise Chandor. Her father,

John Arthur Chandor, was the son of a Lazso Chandor, an Hungarian immigrant to the United States who had a reputation of being “an adventurer of the most dangerous character,” and there were also claims that he was Jewish.[971] She married a captain of the Russian Imperial Army, and supposedly the Grand Duchess Xenia Aleksandrovna—the sister of Emperor Nicholas II—and her husband Grand Duke Alexander Mikhailovich acted as witnesses. Xenia was the mother-in-law of Felix Yusupov and a cousin of Grand Duke Dmitri Pavlovich of Russia, who together killed Rasputin. The couple lived in Tsarskoye Selo, in close relation with the royal family.[972]

Fry had two sons, Kirill and Misha. Kirill’s godmother was Grand Duchess Elizabeth Feodorovna of Russia, the cousin of Grand Duke Kirill’s wife, and therefore also a granddaughter of Queen Victoria, as well as an older sister of Alexandra, the last Russian Empress. Elizabeth’s husband was Grand Duke Sergei Alexandrovich of Russia, the fifth son of Alexander II of Russia, and an uncle to Emperor Nicholas II. Elizabeth was also a maternal great-aunt of Prince Philip, Duke of Edinburgh, the consort of Queen Elizabeth II. In the 1960s and 1970s, Kirill styled himself Prince Kirill de Vassilchikov-Shishmareff, Comte de Rohan-Chandor, where he was Lieutenant Grand Master in the SOSJ and endeavored to track down the heirs to the Romanov inheritance. Kirill also claimed to have be in contact with Alexei Nikolaevich, Tsarevich of Russia, his former playmate in Tsarskoye Selo, who had survived the massacre of the royal family in Yekaterinburg.[973]

In 1921, Fry published an article in *La Vielle France* in which she claimed that the author of *The Protocols* was Ahad Haam (1856 – 1927), who wrote them in Hebrew and disseminated them among the Jews of Odessa as early as the 1890s. Haam was the pen name of Asher Zvi Hirsch Ginsberg, one of the foremost pre-state Zionist thinkers, who was said to have been a member of the *Alliance Israëlite Universelle*.[974] Ginsberg’s originally Hebrew version would have been translated into Russian, and finally French for the members of the *Alliance Israëlite Universelle*, and passed at a secret meeting of B’nai B’rith, which purportedly took place in 1897 during the first Zionist Congress.[975]

In England, Fry associated with Nesta Webster and Edith Starr Miller (Lady Queenborough), author of *Occult Theocracy*, which put forward the view that Jews and Freemasons were to blame for World War I and the rise of Bolshevism. In Paris she kept contact with Urban Gohier, editor of the anti-Semitic journal *La Vielle France*, best known for his publication of *The Protocols*, and Ernest Jouin (1844 – 1932), the principal exponent of Catholic anti-Semitism in the interwar period, who published the works of Jacob Brafman.[976] Lady Queenborough and Jouin were among a number of proponents of a Jewish conspiracy who were affiliated with the SOSJ, along with Paquita de Shishmareff, Fr. Denis Fahey, John B. Trevor, Jr. and Princess Julia Grant Cantacuzene. Jouin also translated *The Book of the Kahal* of Jacob Brafman, which claimed that the kahal was controlled by the *Alliance Israélite Universelle*, which was based in Paris and then under the leadership of Adolphe Crémieux, Grand Master of Memphis-Mizraim. Craig Heimbichner, writing in the August 2003 *Catholic Family News*, states that Monsignor Ernest Jouin is said to have intervened personally with Emperor Franz Joseph to ask for the *Jus exclusivae* to be invoked, having procured some evidence that Cardinal Rampolla had at least a close affinity with the Freemasons.[977]

Jouin also appears to have been associated with Cherep-Spiridovich. [978] Cherep-Spiridovich was the author of a 1926 tract called *The Secret World Government of the Hidden Hand*, positing a concise conspiracy consisting of 300 Jewish families, and was intimately involved in promoting *The Protocols of the Learned Elders of Zion* in the United States. According to Lord Alfred Douglas, well-known men like Henry Ford and newspapers like the *Financial Times in London* took Cherep-Spiridovich seriously and helped him to reach a fairly wide public.[979] As recorded in the *New York World* published on February 17, 1921, Ford famously said: “The only statement I care to make about the PROTOCOLS is that they fit in with what is going on. They are sixteen years old, and they have fitted the world situation up to this time. THEY FIT IT NOW.” Ford was also a Freemason.[980]

Norman Hapgood, editor of *Collier’s Weekly* and *Harper’s Weekly*, identified Cherep-Spiridovich and Brasol as the two most

influential figures behind Ford. Hapgood was married Isabel Reynolds, who was in regular correspondence with Dr. Sergei Syromiatnikov, whose personal assistant was Natalie De Bogory.[981] According to Hapgood, Cherep-Spiridovich, at one point lived in Detroit and worked for Ford.[982] Hapgood also revealed that Brasol's and Ford's anti-Semitic crusade had been supported by a prominent Jewish lawyer, named Maurice Leon.[983] Born in Beirut and educated in Paris, Leon was the stepson of Columbia professor Richard Gottheil, the "reluctant father of American Zionism," who founded the Federation of American Zionist Societies of New York (FAZ) in 1897, and which included known Sabbateans like Louis Brandeis and Rabbi Stephen Wise.

In 1920, Fry had also been employed by Henry Ford's Dearborn Publishing Company. She offered to sell Ford's personal secretary Ernest G. Diebold the "originals" of *The Protocols*, allegedly stored in a safety deposit box in a Shanghai bank for $25,000.[984] At this time, she was supposedly commissioned by Ford to undertake an investigation of the origin of *The Protocols*, and according to Jewish historian Elias Tcherikower she travelled to Russia to meet with Sergei Nilus.[985] The results of her research were compiled in *Waters Flowing Eastward*. The book contained the story of Yuliana Glinka purchasing a copy from Joseph Schorst (Shapiro), a member of Joly's Misraim Lodge, which allegedly mainly attracted Jews.

Ford himself later published *The International Jew*, and had been implicated in the financing of Hitler. In *Who Financed Hitler*, James Pool proposed Brasol was a bagman between Ford and Hitler. The go-between was a friend of Dietrich Eckart and a fellow-member of the Aufbau, Kurt Ludecke (1890 – 1960). An ardent German nationalist, Ludecke was known to be a playboy as well as an international traveler and fundraiser for the Nazi party.[986] Ludecke had offered his services to Hitler as an envoy to Benito Mussolini soon after the Italian dictator marched on Rome and rose to power in Italy. Ludecke also met with Henry Ford in Detroit in the mid-1920s, with the intention of soliciting funds for Hitler. Ludecke's introduction was provided by Siegfried and Winifred Wagner, the son

and daughter-in-law of the great Richard Wagner in New York, who were Hitler supporters.[987]

Starting in June 1922, Hapgood ran a series of exposes in *Hearst's International* entitled "The Inside Story of Henry Ford's Jew Mania," which reported that in 1921, Ludecke, "one of Hitler's lieutenants," came to the United States, where he met Brasol, who was "then the Grand Duke [Kirill's] representative in the United States [who gave] me a letter of Introduction to [Kirill] and other Russians."[988] Ludecke then travelled back to Europe to request Kirill for funds to help the budding Nazis. The expectation was that once Hitler succeeded to power, he would repay the debt by defeating the Bolsheviks and restoring the Romanovs to the throne. During 1922-23, Kirill supplied half a million gold marks to "support nationalist German-Russian undertakings" via General Erich Ludendorff. Pool supposed that the money was really Ford's, conveyed to Europe by Brasol and "laundered" through Kirill. The key to this arrangement, Pool explains, was Brasol's many trips to Europe, which afforded him "plenty of opportunity to convey substantial sums of Ford's money to Hitler."[989]

Beer Hall Putsch

In Germany, Fry was in contact with Aufbau member Fyodor Viktorovich Vinberg (1868 – 1927), who was apparently responsible for Hitler's conversion to the idea of a worldwide Jewish-Bolshevist conspiracy.[990] *The Protocols* thus became a part of the Nazi propaganda effort to justify persecution of the Jews. In *The Holocaust: The Destruction of European Jewry 1933–1945*, Nora Levin states that "Hitler used the Protocols as a manual in his war to exterminate the Jews":

> Despite conclusive proof that the *Protocols* were a gross forgery, they had sensational popularity and large sales in the 1920s and 1930s. They were translated into every language of Europe and sold widely in Arab lands, the US, and England. But it was in Germany after World War I that they had their greatest success. There they were used to explain all of the disasters

that had befallen the country: the defeat in the war, the hunger, the destructive inflation.[991]

As explained by Michael Kellogg, "*The Protocols*' warnings of an insidious Jewish plot to achieve world domination greatly affected *völkisch* Germans and White émigrés, including Hitler's mentors Eckart and Aufbau member Alfred Rosenberg."[992] Rosenberg, who was also a Baltic German, led the Nazi Party during Hitler's imprisonment following the Aufbau-backed Beer Hall Putsch. Ultimately, he directed Germany's rule over formerly Soviet areas during World War II, and participated in the Final Solution through his post as *Reichsminister für die besetzten Ostgebiete* (State Minister for the Occupied Eastern Territories). According to Kellogg, Rosenberg "later helped to shape National Socialist ideology by synthesizing *völkisch* German ideas with White émigrés views."[993]

Many of Rosenberg's own ideas were said to have been lifted from the writings of his friend Vinberg. Kellogg describes Eckart and three Aufbau members, Scheubner-Richter, Vinberg, and Rosenberg, as the "four writers of the apocalypse," who "influenced National Socialist ideology by adding White émigré conspiratorial-apocalyptic anti-Semitism to existing *völkisch* redemptive notions of Germanic spiritual and racial superiority."[994] Vinberg called for "Aryan peoples" to unite against the "Jewish plan for world domination," and advocated for Russia's return to the strong authority of the Tsar, which he hoped to restore with German help. Vinberg had lengthy and detailed discussions with Adolf Hitler on ideological matters. Like many in the Russian right, Vinberg was much influenced by the anti-Semitic ideas of Fyodor Dostoyevsky. During World War I, Vinberg commanded the Second Baltic cavalry regiment. He became personally acquainted with the wife of Nicholas II, Tsarina Aleksandra Romanov, with whom he was rumored to have had an affair.[995]

After the Bolshevik Revolution, Vinberg was put in prison for his role in an alleged plot to overthrow the Provisional Government. In prison, Vinberg met fellow Aufbau member, Lieutenant Pyotr Shabelsky-Bork, formerly of the Black Hundred, who had participated in the official investigation of the Bolshevik murder of the

Tsarist family. On May 1, 1918 Vinberg and Shabelsky-Bork were amnestied on the occasion of "international proletariat solidarity." Shabelsky-Bork arrived in Berlin in early 1919 with a copy of the *The Protocols*, which he gave for translation and publication in German to the *völkisch* publicist Ludwig Müller von Hausen, a member of Fritsch's *Germanenorden*. Hausen sent *The Protocols* to the *Völkisch Observer*, who ran a large front-page article, "The Secrets of the Wise Men of Zion," in April 1920.[996] The "fighting paper of the National Socialist movement of Greater Germany," as it called itself, the *Völkisch Observer*, which was owned by von Sebottendorf, had its origin as the *Munich Observer* of the Thule Society.

By December 1920, the *Völkisch Observer* was heavily in debt, and the Thule Society were open to an offer to sell the paper to the Nazis. Major Ernst Röhm and Dietrich Eckart persuaded Röhm's commanding officer, Major General Franz Ritter von Epp, to purchase the paper for the Nazi Party. In 1921, Adolf Hitler, who had taken full control of the NSDAP earlier that year, acquired all shares in the company, making him the sole owner of the publication.[997] Alfred Rosenberg became the editor in 1923.

In *The Myth of the Twentieth Century*, the most important Nazi book after *Mein Kampf*, Rosenberg referred to Atlantis as a lost land or at least to an Aryan cultural center.[998] Rosenberg, who was inspired by the theories of Arthur de Gobineau by Houston Stewart Chamberlain, believed that God created mankind as separate, differentiated races in a cascading hierarchy of nobility of virtue. Rosenberg's racial interpretation of history concentrates on the negative influence of the Jewish race in contrast to the Aryan race. In addition to Eckhart, other influences included the Nietzsche's anti-modernist "revolutionary" ideas, Wagner's Holy Grail romanticism inspired by the neo-Buddhist thesis of Arthur Schopenhauer, Ernst Haeckel, and Nordicist Aryanism. Rosenberg spends much time discussing the Cathars. The titular "myth" is "the myth of blood, which under the sign of the swastika unchains the racial world-revolution. It is the awakening of the race-soul, which after long sleep victoriously ends the race chaos."[999]

Eckart and Rosenberg both attended meetings of the Thule Society in Munich, and became aware of Hausen's translation of *The*

Protocols in late 1919, even before parts of it were published in the *Völkisch Observer*, which Rosenberg had effectively taken over. By December 1920, the paper was heavily in debt and Eckart initiated its purchase by the Nazi Party. According to Kellogg, "The Protocols significantly shaped Eckart's outlook, and Eckart's role in influencing Hitler's anti-Bolshevik, anti-Semitic ideas in league with Rosenberg warrants greater attention."[1000] In a March 1920 edition of his newspaper *Auf gut deutsch: Wochenschrift für Ordnung und Recht* ("In Plain German: Weekly for Law and Order"), Eckart urged nationalist Germans to pay greater attention to *Prizyv* ("The Call"), the monarchist exile newspaper founded by Vinberg in 1919, which sought to foster "close friendly relations between Germany and Russia."[1001] A November 1919 edition of *The Call*, featured an essay titled "Satanists of the Twentieth Century," which claimed that the "Jew Trotsky," the Soviet Commissar for War, and other high-ranking Soviet leaders had held a black mass within the walls of the Kremlin in Moscow, in which they prayed to the devil for help in defeating their enemies the White Russians.

The long-term influence of the anti-Semitism and anti-Bolshevism of the Aufbau has been traced to the implementation of the Final Solution and in Hitler's disastrous decision to divert troops away from Moscow towards the Ukraine in 1941.[1002] Aufbau leader Erwin von Scheubner-Richter (1884 – 1923), a Baltic German from the Russian Empire, was an early member of the Nazi Party and served as Hitler's chief advisor on foreign policy matters and as one of his closest counselors. Scheubner-Richter had introduced Hitler to General Erich von Ludendorff. According to Michael Kellogg, after the defeat of Bermondt-Avalov's forces, Wolfgang Kapp and Ludendorff used demobilized Germans and White émigrés to undermine the Weimar Republic. In March 1920 , at the behest of Karl Mayr—the General Staff officer of the Reichswehr, who first hired Hitler to infiltrate the DAP—Hitler and Eckart flew to Berlin to meet Kapp and take part in the Kapp Putsch of March 1920, along with Ludendorff, Scheubner-Richter, Biskupsky, Vinberg, Shabelsky-Bork.[1003] While the Kapp Putsch failed in Berlin, it succeeded in Munich, and it set the stage for increased cooperation between

völkisch Germans, including National Socialists, and White émigrés there.

At the end of September 1923, Scheubner-Richter provided Hitler with a lengthy plan for revolution, writing: “The national revolution must not precede the seizure of political power; the seizure of the state’s police power constitutes the promise for the national revolution” and “to lay hands on the state police power in a way that is at least outwardly legal.”[1004] Along with Alfred Rosenberg, he devised the plan to drive the German government to revolution through the Beer Hall Putsch, the failed coup attempt by Hitler—along with Ludendorff and other *Kampfbund* leaders—to seize power in Munich, on November 8–9, 1923. About two thousand Nazis marched to the center of the city, where they confronted the police, resulting in the death of sixteen Nazis and four police officers. Scheubner-Richter was shot in the lungs and died instantly, at the same time dislocating Hitler’s right shoulder. Hitler escaped immediate arrest and was spirited off to safety in the countryside. After two days, he was arrested and charged with treason.

Mein Kampf

Hitler’s arrest was followed by a 24-day trial, which was widely publicized and gave him a platform to promote his nationalist sentiment to Germany and the world. Hitler was found guilty of treason and sentenced to five years in Landsberg Prison, where he visited by Eckart’s friend and fellow Aufbau member Karl Haushofer (1869 – 1946), a fellow member of the Thule Society and another major influence on Hitler’s thinking. After serving as a commanding officer in World War I, Haushofer retired with the rank of major general in 1919. However, he became disillusioned after Germany’s loss and severe sanctioning.

Around the same time, Haushofer forged a friendship with the young Rudolf Hess, a member of the Thule Society, who would become his scientific assistant and later the deputy leader of the Nazi Party. Felix Kersten claimed that Hess “… was vegetarian, surrounded himself with clairvoyants and astrologers, and despised

official medical views."[1005] Hess also studied the prophecies of Nostradamus and kept a dream diary. Fascinated by meditation and animal magnetism, Hess performed yoga-like exercises to re-energize his aura, and practiced self-hypnosis to fortify will power. His wife Ilse Prohl complained of feeling neglected because he usually abstained from sex in an effort to conserve "*prana*." Kurt Ludecke was shocked to hear that Ernst Röhm, Otto Strasser and others referred to Hess as "Fraulein Anna," because they believed he was carrying on a homosexual affair with Hitler. Ernst Hanfstaengl stated that it "is beyond doubt that (Hitler) had a liaison with Hess."[1006] Hess' wife Ilse Prohl complained that Hess made her feel like a "convent school girl." Ilse later told Hans-Adolf Jacobsen that Haushofer and Hitler both made her "a trifle jealous." [1007]

Munich doctor Dr. Ludwig Schmitt served as both a breathing therapist and astrologer. Other astrologers consulted by Hess included Edouard Hofweber, Ernst Issbener-Haldane, F.G. Goerner, and Karl Ernst Krafft. Hess and Dr. Schulte Strathaus wanted to establish a large Central Institute for Occultism with faculties like a modern university but Hitler rejected the idea.[1008] Strathaus as an enthusiastic supporter of the Munich doctor and parapsychologist Albert von Schrenck-Notzing.[1009] Schrenck-Notzing, an associate of Freud and an important influence on him, was a German medical doctor and a pioneer of psychotherapy and parapsychology, who had participated in Max Theon's Cosmic Movement.[1010] Schrenck-Notzing was also the founder of the *Gesellschaft für psychologische Forschung* ("Society for Psychological Research") with Max Dossier and Wilhelm Hübbe-Schleiden, an associate of Henry Steel Olcott and Annie Besant, who founded the German Theosophical Society, to which belonged Franz Hartmann and Rudolf Steiner.[1011] Schulte Strathaus transferred to the Sachsenhausen concentration camp. [1012]

In Landsberg Prison, Hitler wrote *Mein Kampf*, dictated to his fellow prisoner Rudolf Hess, in which he combined the theories of Haushofer and those of Alfred Rosenberg, and which he dedicated to Eckart. Like the *Völkisch Observer*, *Mein Kampf* was published by Franz Eher Nachfolger, the central publishing house of the Nazi Party. The publishing house was registered by Franz Xaver Josef

Eher (1851 – 1918) in 1901. However, the firm was actually founded with the name *Münchener Beobachter* in 1887. After Eher's death, Rudolf von Sebottendorf took over the firm in 1918.

Mein Kampf describes the process by which Hitler became anti-Semitic and outlines his political ideology and future plans for Germany.[1013] Help in editing the work was also provided by Hanfstaengl.[1014] Of *The Protocols*, Hitler wrote in *Mein Kampf*:

> …[The Protocols] are based on a forgery, the Frankfurter Zeitung moans [ ] every week… [which is] the best proof that they are authentic… the important thing is that with positively terrifying certainty they reveal the nature and activity of the Jewish people and expose their inner contexts as well as their ultimate final aims.[1015]

It was in *Mein Kampf* that Hitler described the "big lie," a propaganda technique that makes use of a lie so "colossal" that no one would believe that someone "could have the impudence to distort the truth so infamously." Hitler believed the technique was used by Jews to blame Germany's loss in World War I on Ludendorff:

> But it remained for the Jews, with their unqualified capacity for falsehood, and their fighting comrades, the Marxists, to impute responsibility for the downfall precisely to the man who alone had shown a superhuman will and energy in his effort to prevent the catastrophe which he had foreseen and to save the nation from that hour of complete overthrow and shame. By placing responsibility for the loss of the world war on the shoulders of Ludendorff they took away the weapon of moral right from the only adversary dangerous enough to be likely to succeed in bringing the betrayers of the Fatherland to Justice.[1016]

Henry Ford is the only American mentioned in Hitler's *Mein Kampf*, and Hitler hung a portrait of Ford behind his desk and told the industrialist, on a visit Ford paid to Nazi Germany, that Nazism's

accomplishments were simply an implementation of Ford's vision.[1017] For a time, Ludendorff expressed great admiration for Ford, because of his anti-Semitic propaganda, but when Ford made his public apology to the Jews in 1927, he denounced him and alleged that he had joined the Palestine Lodge of the Freemasons.[1018]

Ludendorff was also friendly with Haushofer.[1019] Although he had participated with Hitler in their joint putsch in Munich in 1923, Ludendorff denounced his former colleague as a dangerous betrayer of the German people and an agent of the Freemasons. When Ludendorff, Hitler, and their associates in the Beer Hall Putsch stood trial in February 1924, Ludendorff made a long speech to the court, where he declared that the Jewish question is primarily a race question. Ludendorff attributed his defeat in World War I to the intervention of the Jews, supporting his allegations by quoting from the Protocols. The Catholics were protecting the Jews, he said, and the Catholic hierarchy was in league with the Jews and the Freemasons.[1020] In 1924, he was elected to the Reichstag as a representative of the NSFB, a coalition of the German Völkisch Freedom Party (DVFP) and members of the Nazi Party, serving until 1928. At around this time, he founded the Tannenberg League, a German nationalist organization which was both anti-Semitic and anti-Catholic, and published literature espousing conspiracy theories involving Jews, Catholics—particularly the Jesuits—and Freemasons.[1021]

In 1926, Ludendorff married his second wife Mathilde von Kemnitz, who was interested in Ariosophy and the occult. She began her career criticizing that the experiments of Baron Albert von Schrenck-Notzing were unscientific and that he had been duped by tricks of the medium Eva Carrière.[1022] In *Insanity Induced Through Occult Teachings* (1933), she attacked Schrenck-Notzing's work and argued that occult practices had been responsible for the development of mental illness in a number of her patients.[1023] In spite of her personal opposition to occultism, her involvement in the *völkisch* movement led her co-operate with a number of occultists, such as the Edda Society of Rudolf John Gorsleben, of which she was a member and whose other members included Friedrich

Schaefer, a follower of Karl Maria Wiligut, and Otto Sigfried Reuter, a strong believer in astrology.[1024]

Mathilde also included occultists to the Stab-in-the-back legend. In the *Fraud of Astrology*, she was critical of astrology, arguing that it had always been a Jewish perversion of astronomy and that it was being used to enslave the Germans and dull their reasoning. She was also critical of anthroposophy, in her 1933 essay “The Miracle of Marne.” She and Ludendorff argued that General Helmuth von Moltke the Younger had lost the First Battle of the Marne because he had come under the control of Lisbeth Seidler, a devotee of Rudolf Steiner.[1025] The Ludendorffs published books and essays to prove that the world’s problems were the result of Christianity, especially the Jesuits and Catholics, but also conspiracies by Jews and the Freemasons. They founded the Society for the Knowledge of God, a small esoteric society that survives to this day.

14. Brotherhood of Death

The Fraternity

In 1913, Franz von Papen, who would become Vice Chancellor under Hitler, entered the diplomatic service as a military attaché to von Bernstorff, the German ambassador in the United States, and worked out of the New York offices of the Hamburg-America Line. Bernstorff and von Papen became part of the *Propaganda Kabinett*, whose members included George Sylvester Viereck, who operated *The Fatherland* with Aleister Crowley, whose contributors included Wall Street banker and Zionist Samuel Untermyer, who was reportedly a member of the Golden Dawn of New York and a British newspaper called him a "Satanist."[1026] Working out of the New York offices of the Hamburg-America Line, von Papen was Heinrich Albert's chief accomplice in sabotage operations in the US, until their activities were exposed when Albert's briefcase was stolen by an American secret service agent in 1915.[1027] Von Papen wrote Viereck in 1915, as he was about to return to Germany after being ordered to leave the US for spying:

> Very many thanks for your kind invitation to tea, which I will follow with great pleasure. Your last article was excellent and I thank you very much for the proper way you handled my case. I expect to leave the 21st for the trenches, where soldiers are better needed than over here, and I will take with me as a splendid recollection the remembrance of these times where we stood and fought together in many a good battle for our invincible cause. The promised article follows. Kind regards. [1028]

Franz von Papen then first served as an officer on the western front and then, from 1917, as an officer at the general staff in the Middle East and as a major in the Turkish army in Palestine. After the war, he entered politics and was a member of the parliament of

Prussia from 1921-1932. In the 1925 presidential elections, he supported Paul von Hindenburg (1847 – 1934), who chose him as Chancellor in 1932. Hindenburg was a direct descendant of Martin Luther and his wife Katharina von Bora, through their daughter Margarethe Luther. His paternal grandparents were Otto Ludwig Fady von Beneckendorff und von Hindenburg (1778 – 1855), through whom he was remotely descended from the illegitimate daughter of Count Heinrich VI of Waldeck (c. 1340 – 1397), who was an ally of Henry II, Landgrave of Hesse (c. 1299 – 1376), a great-grandson of Saint Elizabeth of Hungary, of the Miracle of the Roses. After World War II, Hindenburg and his wife were buried in the Elizabeth Church, in Marburg, Germany, which was built by the Order of the Teutonic Knights in honor of Saint Elizabeth.

After two Reichstag elections increased the Nazis' power in the Reichstag, von Papen was forced to resign as Chancellor. After Hitler lost a popular election to von Hindenburg in 1932, thirty-nine business leaders, including Alfred Krupp, Siemens, Fritz Thyssen and Robert Bosch, sent a petition to von Hindenburg urging that Hitler be appointed Chancellor of Germany. It wasn't until after Hitler met in secret in Cologne with von Papen in January 4, 1933, at the villa of Baron Kurt von Schröder (1889 – 1966) in the fashionable Braunsfeld neighborhood of Cologne, that Hindenburg would relent and appoint Hitler chancellor, effectively giving birth to the Third Reich.[1029] Also attending the meeting were Heinrich Himmler, Rudolf Hess and Hjalmar Schacht, the head of the Reichsbank. The famous meeting was also attended by Sullivan and Cromwell lawyers John Foster and his brother Allen Dulles, future head of the Central Intelligence Agency.[1030]

These men formed part of what Charles Higham, in *Trading With the Enemy: The Nazi American Money Plot 1933-1949*, called "the Fraternity," which was a network of the Warburgs and the Rockefeller-controlled Standard Oil and First National City Bank, or the Chase National Bank, who financed the rise of the Third Reich. The key actors responsible for assisting Hitler's rise to power were connected to a network of financiers closely associated with the infamous Skull and Bones society at Yale, which was the dominant American chapter of the international Brotherhood of Death secret

societies, that included Germany's Thule Society, later the Nazis. Alexandra Robbins describes the Skull and Bones as "the most powerful secret society the United States has ever known," and related that the society has been dominated by about two dozen of the country's most influential families, including the Bush, Bundy, Harriman, Lord, Phelps, Rockefeller, Taft, and Whitney families, who are encouraged to intermarry amongst themselves.[1031] Society members dominate financial institutions such as J.P. Morgan, Morgan Stanley Dean Witter, and Brown Brothers Harriman, where at one time more than a third of the partners were Bonesmen. As Robbins explains, "Through these companies, Skull and Bones provided financial backing to Adolf Hitler because the society then followed a Nazi—and now follows a neo-Nazi—doctrine."[1032]

In 1919, Averell Harriman (1891 – 1986) founded W.A. Harriman & Co with fellow Bonesman George Herbert Walker (1875 – 1953), the grandfather of George H.W. Bush, which led the way in directing American money to German companies. In 1926, Walker made his son-in-law, another Bonesman, Prescott Bush (1895 – 1972), vice president of W.A. Harriman. In 1931, W.A. Harriman merged with Brown Brothers creating Brown Brothers, Harriman & Company, where more than a third of their partners were Bonesmen. Prescott Bush was a senior partner of Brown Brothers, Harriman & Company.

Walker was president of Union Banking Corporation (UBC), was in fact a front for numerous German nationals. In 1926, Prescott Bush was assigned to UBC, where he oversaw its German operations from 1926 until 1942. Bush looked after the American interests of Fritz Thyssen, who controlled the vast German Steel Trust. According to government and Thyssen family records, Thyssen's contributions were a major reason Hitler succeeded in his climb to power.[1033] Under the authority of the Trading with the Enemy Act, President Roosevelt personally approved an investigation, which concluded that UBC had been the single largest front for the Nazis operating in the United States. The Alien Property Custodian issued a Vesting Order, which detailed how UBC and other entities operated by the Bush, Walker, and Harriman families had assisted the Nazi war effort. The Alien Property Custodian also concluded that Brown Brothers had been used as a front by the

Nazis and that the Germans had controlled these strategic interests since the 1920s.[1034]

Prescott Bush was selected by Max Warburg to be the American Ship & Commerce Line official representative on the board of the Hamburg-Amerika Line, a shipping line and cover for IG Farben's Nazi espionage unit in the United States. IG Farben, which was indispensable to the German war effort, was formed when Carl Duisburg, the chairman of Bayer, argued for a merger of German manufacturers of synthetic dyes and other chemical products. Duisburg was inspired following a visit to the United States in the spring of 1903, when he visited several of the large American trusts such as Standard Oil, US Steel, International Paper and Alcoa. In the 1920s, the dye industry leaders, led by Duisberg and Carl Bosch of BASF, successfully pushed for the merger of the dye makers into a single company. In 1925, the companies merged into the *Interessengemeinschaft Farbenindustrie AG* or IG Farben. During World War I, Duisberg had devised the slave-labor system later perfected by the company.[1035] Duisberg was also responsible for the development and implementation of "Gruenkreuz" (phosgene) and "Mustard gas," and aggressively pushed forth their use, in deliberate contravention of The Hague Land Warfare Convention. In Leverkusen, Duisberg set up a school specifically for chemical warfare. Duisberg also provided substantial financial support to the Nazi with the agreement that the government would only buy chemical products from IG Farben.[1036]

The company had become a donor to the Nazi Party in the 1930s, and was a large government contractor after the Nazi takeover of Germany, providing significant material for the German war effort. IG Farben also ultimately produced the Zyklon B gas used in Nazi extermination camps. The huge corporation, which soon included related industries such as explosives and fibers, was the biggest enterprise in all of Europe and the fourth largest in the world, behind General Motors, United States Steel and Standard Oil of New Jersey. IG Farben and Rockefeller's Standard Oil were effectively a single firm, having been merged in hundreds of cartel arrangements. It was led up until 1937 by Rockefeller's partners, the Warburgs. Since 1927, Max Warburg served on the board of directors of IG

Farben, while his brother Paul served on the board of directors of the company's wholly-owned American subsidiary, which was also associated with Standard Oil.[1037]

Warburg was also a close friend with Montagu Norman (1871 – 1950), chairman of the Bank of England, who was also a partner in Brown Brothers, Harriman and a close friend of Prescott Bush. Norman was a close friend of Hjalmar Schacht (1877 – 1970), who was appointed to head the Reichsbank under direct recommendation from Adolf Hitler, and the godfather to one of Schacht's grandchildren.[1038] Although born in Germany, Schacht spent part of his early upbringing in Brooklyn and maintained powerful Wall Street connections.[1039] Schacht was also a Freemason, having joined the lodge *Urania zur Unsterblichkeit* in 1908.[1040]

Tower of Basel

Schacht and Norman were both members of the Bank for International Settlements (BIS), founded in 1930. According to Higham, "sensing Adolf Hitler's lust for war and conquest, Schacht, even before Hitler rose to power in the Reichstag, pushed for an institution that would retain channels of communication and collusion between the world's financial leaders even in the event of an international conflict."[1041] Though the BIS was an instrument of the Nazis, its operations were approved by Great Britain, and the British director Sir Otto Niemeyer, and chairman and devoted Hitler supporter Montagu Norman, remained in office throughout the war.[1042] Formed in 1930, the BIS was an intergovernmental organization of central banks of six nations: Belgium, France, Germany, Italy, Japan, and the United Kingdom. According to the Bank's charter, the respective governments agreed that the BIS should be immune from seizure, closure, or censure, whether or not its owners were at war. These owners included the Bank of England, the Reichsbank, the Bank of Italy, the Bank of France, and three private international banks from the United States: J.P. Morgan & Company, First National Bank of Chicago and First National City Bank of New York, which later became Chase Manhattan Bank when it merged with the Rockefeller-dominated Chase City Bank, and

eventually Citibank. Established under the Morgan banker Owen D. Young's so-called Young Plan, the BIS's ostensible purpose was to provide the Allies with reparations to be paid by Germany for World War I. At the time, Young concurrently served on board of trustees of the Rockefeller Foundation, and also had been one of the representatives involved in a previous war-reparations restructuring arrangement, the Dawes Plan of 1924.

However, noted Higham, "the Bank soon turned out to be the instrument of an opposite function. It was to be a money funnel for American and British funds to flow into Hitler's coffers and to help Hitler build up his war machine."[1043] By the outbreak of World War II, reports Higham, the BIS was completely under Hitler's control. Among the directors under Thomas H. McKittrick were Hermann Schmitz, head of IG Farben, Baron Kurt von Schroder, head of the J.H. Stein Bank of Cologne and a leading officer and financier of the Gestapo; and Dr. Walther Funk of the Reichsbank and Emil Puhl, who were Hitler's personal appointees to the board.[1044]

While in the past Norman's role in the transferring of Czech gold to the Nazi regime in March 1939 was uncertain, a vault in Basel, Switzerland, holds politically sensitive documents from World War II, which historians believe will demonstrate that Norman "bent over backwards to help the Nazi war machine."[1045] On March 15, 1939, after Hitler completed his invasion of Czechoslovakia, he found that the country's gold reserve had already been transferred via BIS in the Bank of England. The Germans ordered them to retrieve it. Careful investigation by historian David Blaazer of the Bank of England's internal memos has established that Norman knowingly authorized the transfer of Czech gold from Czechoslovakia's account with the BIS to an account which Norman knew was managed by the German Reichsbank.[1046] Norman's arrangement was no surprise says Scott Newton, lecturer in modern history at Cardiff University. "Monty Norman and the leading merchant banks in the City [of London] were up to their necks in helping to prop up the German financial system. The Germans owed a lot of money to British banks."[1047]

Freundeskreis

Hjalmar Schacht was a member of the Circle of Friends of the Economy, for *Freundeskreis der Wirtschaft*, a pro-Hitler lobbying group established by Wilhelm Keppler, in order to strengthen ties between prominent industrialists and members of Hitler's inner circle. Keppler, who had been a member of the Nazi Party since 1927, and a friend of Heinrich Himmler, formed the *Freundeskreis* after Hitler's request in 1932 for the formation of a "study group on economic questions."[1048] The financial manager of the *Freundeskreis* was Baron Kurt Freiherr von Schröder, a German nobleman, financier and SS-Brigadeführer. Dissatisfied with the instability of the Weimar Republic, Schröder first joined the center right and pro-monarchist German People's Party led by Gustav Stresemann. After Stresemann's death, however, Schröder increasingly veered towards the nascent National Socialist movement before becoming an influential fundraiser and economic advisor to the Nazi Party.

Kurt von Schroder was the head of the international Schroder banking empire, and had extensive financial contacts in New York and London. Kurt von Schroder was a co-director of Thyssen foundry along with Johann Groeninger, Prescott Bush's New York bank partner. Schroeder was also the vice president and director of the Hamburg-Amerika Line. George Herbert Walker helped take over North American operations of the company. Hamburg-Amerika smuggled in German agents, and brought in money for bribing American politicians to support Hitler. A 1934 congressional investigation also showed that Hamburg-Amerika was subsidizing Nazi propaganda efforts in the United States.[1049]

After serving a stint in Constantinople, Allen Dulles became the first new director of the Council on Foreign Relations in 1927, and joined his brother John Foster as a lawyer in Sullivan and Cromwell. As Dulles' biographer Peter Grose notes, Sullivan and Cromwell, "constituted a strategic nexus of international finance, the operating core of a web of relationships that constituted power, carefully crafted to accrue and endure across sovereign borders."[1050] As partners in the firm of Sullivan and Cromwell, Allen and John Foster Dulles also represented IG Farben.

An agreement to coordinate all trade between Germany & America was reached in Berlin after negotiations between Hjalmar Schacht and John Foster Dulles. As a result, Oliver Harriman, Averell's cousin, formed a syndicate of 150 firms to conduct all business between Germany and the United States.[1051] Beginning in 1933, Max Warburg also served directly under Hjalmar Schacht on the board of the Reichsbank. Two executives of Standard Oil's German subsidiary were Karl Lindemann and Emil Helfferich, prominent figures the *Freundeskreis*, its chief financiers and close friends and colleagues of Baron von Schroder.[1052] Prior to the war, Allen Dulles was a director of the J. Henry Schroeder bank in London, a prime instrument employed by Montagu Norman in his support of Nazi Germany.

Max Warburg was forced out of IG Farben through "Aryanization" in 1933. Jews were then expelled from the board of directors altogether in 1937, together with Otto von Mendelssohn-Bartholdy, the eldest child of Paul Mendelssohn Bartholdy and his first wife, Else Mendelssohn Bartholdy (1845 – 1868), born Oppenheim. The parents were as direct descendants of Moses Mendelssohn in the third or fourth generation remotely related to each other. As principal shareholder of Agfa, which was founded by his father and merged with IG Farben, Otto was a member of the supervisory board of both companies. Of the 24 directors of IG Farben indicted in the so-called IG Farben Trial (1947 – 1948) before the subsequent Nuremberg Trials, 13 were sentenced to prison terms between one and eight years, but most were quickly released and several became senior industry executives in the post-war companies that split off from IG Farben and other companies.

Reichsmarschall

On January 9, 1933, Papen and Hindenburg agreed to form a new government that would bring in Hitler. On the evening of January 22, in a meeting at the villa of Papen's friend Joachim von Ribbentrop in Berlin, Papen conceded to abandoning his claim to the Chancellorship and committed to support Hitler.[1053] In the morning of January 29, Papen met with Hitler and Hermann Göring (1893 –

1946) at his apartment, where it was agreed that Papen would serve as Vice-Chancellor and Commissioner for Prussia.[1054]

Hermann's mother was Franziska Tiefenbrunn, a German-Jewish Surname. Hermann's father Heinrich Ernst Goering (1839 – 1913) married Franziska in London, where he had been sent by Bismarck to study British methods of colonial administration before being appointed colonial governor of Germany's fledgling Protectorate of South West Africa, where he became a friend of Cecil Rhodes.[1055] Heinrich became involved in the Herero and Namaqua genocide. Herero skulls were eventually used by the Kaiser Wilhelm Institute of Anthropology, Human Heredity, and Eugenics, pursuing a policy of eugenics. In Africa, Heinrich also befriended Dr. Hermann Epenstein, a wealthy Jewish physician and businessman, who provided the Göring family, who were surviving on Heinrich's pension, first with a family home in Berlin-Friedenau, then in a small castle called Veldenstein, near Nuremberg. Göring's mother became Epenstein's mistress around this time, and remained so for some fifteen years.[1056] Epenstein was at Franziska's side when his namesake, Hermann, was born and upon the birth of her youngest child, Albert Günther, he announced that he would become the Göring children's godfather. Epenstein acted as a surrogate father to the children as Heinrich Göring was often absent from the family home.[1057]

In 1920, while she was estranged from her first husband, Göring met his wife Carin von Kantzow at Rockelstad Castle in Sweden, while she was visiting her sister Mary, who was married to Count Eric von Rosen (1879 – 1948). Eric von Rosen's father was Count Carl Gustaf von Rosen and his mother was Ella Carlton Moore of Philadelphia, Pennsylvania, a descendant of the Winthrop family.[1058] Eric von Rosen had been using a swastika as a personal owner's mark, and used the symbol as a decorative element throughout the house. He first found swastikas on a Viking rune-stone on Gotland, where he was attending high-school. During his travels among the descendants of the Inca in Bolivia, he was surprised to find the swastika common among them, and surmised that this was a universal symbol that had been used by many cultures all over the world.[1059] Being a friend of Finland, in 1918, to

signify the beginning of the Finnish Air Force, he gave the newly independent state an aircraft marked with his badge, a blue swastika on a white background. The Finnish Air Force adopted this roundel as their national insignia until sometime during World War II.[1060]

Göring joined the Nazi Party in 1922 after hearing a speech by Hitler. He was given command of the SA as the *Oberster SA-Führer* in 1923. At this time, Carin—who liked Hitler—often played hostess to meetings of leading Nazis, including her husband, Hitler, Rudolf Hess, Alfred Rosenberg, and Ernst Röhm.[1061] Göring, who was with Hitler leading the march to the War Ministry, was shot in the groin. With Carin's help, he was smuggled to Innsbruck, where he received surgery and was given morphine for the pain, developing a morphine addiction which lasted until his imprisonment at Nuremberg. Göring was certified a dangerous drug addict and was placed in Långbro asylum in 1925 where he had to be confined in a straitjacket.[1062]

He returned to Germany when an amnesty was declared in 1927 and resumed working in the aircraft industry. In the May 1928 elections, Göring was elected as a representative from Bavaria. In May 1931, Hitler sent Göring on a mission to the Vatican, where he met the future Pope Pius XII. In the July 1932 election, the Nazis won 230 seats to become far and away the largest party in the Reichstag. By longstanding tradition, the Nazis were thus entitled to select the President of the Reichstag, and elected Göring to the post.[1063]

Reichstag Fire

It was in the same January 29, 1933, meeting that Papen first learned that Hitler wanted to dissolve the Reichstag when he became Chancellor and, once the Nazis had won a majority of the seats in the ensuing elections, to activate the Enabling Act, a law that gave German Cabinet—in effect, the Chancellor—the power to enact laws without the involvement of the Reichstag, and to override fundamental aspects of the Weimar Constitution.[1064]

The Enabling Act gave Hitler plenary powers and followed on the heels of the Reichstag Fire Decree, which had abolished most

civil liberties and transferred state powers to the Reich government. The arson attack on the Reichstag on February 27, 1933, depicted by the Nazis as the beginning of a communist revolution, resulted in the Reichstag Fire Decree, which among other things suspended freedom of press and *habeas corpus* rights just five days before the election. In *The Rise and Fall of the Third Reich*, William L. Shirer wrote that at Nuremberg, General Franz Halder stated in an affidavit, that Göring boasted about setting the fire: "On the occasion of a lunch on the Führer's birthday in 1943, the people around the Führer turned the conversation to the Reichstag building and its artistic value. I heard with my own ears how Göring broke into the conversation and shouted: 'The only one who really knows about the Reichstag building is I, for I set fire to it.'"[1065]

After being appointed Chancellor of Germany on January 30, 1933, Hitler asked von Hindenburg to dissolve the Reichstag. A general election was scheduled for March 5, 1933. A secret meeting was held between Hitler and a number of industrialists at Göring's official residence in the Reichstag Presidential Palace, aimed at financing the election campaign of the Nazi Party. The Nazi Party wanted to achieve two-thirds majority to pass the Enabling Act and desired to raise three million Reichsmark to fund the campaign. Present at the meeting, among many others, were Hjalmar Schacht, Gustav Krupp von Bohlen und Halbach, Fritz von Opel, board member of Adam Opel AG, and Georg von Schnitzler, board member of IG Farben. Schacht requested three million Reichsmark, which was made out to *Nationale Treuhand, Dr. Hjalmar Schacht* and deposited in the Bank of Delbrück Schickler & Co.[1066] A statement from the IG Farben Trial indicated a total of 2,071,000 Reichsmark had been paid. The money then went to Rudolf Hess who transferred it to Franz Eher Nachfolger, the central publishing house of the Nazi Party which had been owned by Rudolf von Sebottendorf and published *Völkischer Beobachter* and Hitler's *Mein Kampf*.

Hitler used the Reichstag Fire Decree to have the Communist Party's offices raided and its representatives arrested, and with Communist voting bloc effectively suppressed, the Nazis were able to increase their share of the vote on March 5. While the Nazis

emerged with a majority, they fell short of their goal, which was to win 50–55% of the vote, which would have allowed them to pass the Enabling Act. The Nazis devised the Enabling Act to gain complete political power without the need of the support of a majority in the Reichstag and without the need to bargain with their coalition partners. The Reichstag, led by its President, Göring, changed its rules of procedure to make it easier to pass the bill. The act passed in both the Reichstag and Reichsrat on March 23, 1933, and was signed by von Hindenburg later that day. The act stated that it was to last four years unless renewed by the Reichstag, which occurred twice. The Nazi Sturmabteilung (SA) provided an intimidating presence throughout the proceedings.[1067]

One of Göring's first acts as a cabinet minister was to oversee the creation of the Gestapo, which he ceded to Himmler in 1934. Göring was made a Reich Plenipotentiary, whose jurisdiction covered the responsibilities of various cabinet ministries, including those of the Minister of Economics, the Defense Minister and the Minister of Agriculture. Upon being named Plenipotentiary of the Four Year Plan in 1936, Göring was entrusted with the task of mobilizing all sectors of the economy for war, an assignment which brought numerous government agencies under his control and helped him become one of the wealthiest men in the country. The plan was part of the alternative governmental structure created by Hitler and the Nazi Party, which included entities such as Organisation Todt and the unification of the SS and the German police forces, including the Gestapo, under Himmler.[1068]

Ford, General Motors & ITT

After the outbreak of war in 1939, General Motors and the Ford Motor Company became crucial to the Nazi military, according to German documents and postwar investigations by the U.S. Army. Hitler admired the productivity of American assembly-line production techniques and was an avid reader of Ford's anti-Semitic writings. "I regard Henry Ford as my inspiration," Hitler told a *Detroit News* reporter two years before becoming the German chancellor in 1933, explaining why he kept a life-size portrait of him next to his desk.

[1069] Although Ford later renounced his anti-Semitism, he remained an admirer of Nazi Germany and sought to keep America out of the coming war. In July 1938, four months after the German annexation of Austria, he accepted the highest medal that Nazi Germany could bestow on a foreigner, the Grand Cross of the German Eagle.

German Ford was the second-largest producer of trucks for the German army after Opel, a hundred percent General Motors-owned subsidiary, according to U.S. Army reports.[1070] On May 2, 1934, James D. Mooney—an American engineer and corporate executive at General Motors, which was run by the Du Pont family—and two other senior executives from General Motors and its German division, Adam Opel A.G., went to meet Hitler and von Ribbentrop the Chancellery office. The biggest auto and truck manufacturer in Germany was not Daimler or any other German company but General Motors, which since 1929 had owned and operated the long-time German firm Opel, which produced approximately 40 percent of the vehicles in Germany and about 65 percent of its exports. According to the Jewish Telegraphic Agency, the evidence they uncovered "reveals that GM and Opel were eager, willing and indispensable cogs in the Third Reich's rearmament juggernaut, a rearmament that, as many feared during the 1930s would enable Hitler to conquer Europe and destroy millions of lives."[1071]

On December 22, 1936, in Vienna, Mooney told U.S. diplomat George Messersmith, who despite his German family origin was opposed to Hitler, "We ought to make some arrangement with Germany for the future. There is no reason why we should let our moral indignation over what happens in that country stand in the way."[1072] That Christmas, Mooney was in Berlin for talks with Hjalmar Schacht to discuss a joint future in the world of commerce between Germany and America. In 1938, Mooney, like Henry Ford, received the Order of the Golden Eagle from Hitler.

As war approached, the links between the Rockefellers and the Nazi government became more and more firm. In 1936 the J. Henry Schröder Bank of New York had entered into a partnership with the Rockefellers. Schröder, Rockefeller and Company, Investment Bankers, was formed as part of an overall company that *Time* magazine disclosed as being "the economic booster of the Rome-

Berlin Axis." The partners in the company included Avery Rockefeller, nephew of John D., Baron Bruno von Schröder in London, and Kurt von Schröder of the BIS and the Gestapo in Cologne. Their lawyers were John Foster Dulles and Allen Dulles of Sullivan and Cromwell. Allen Dulles was on the board of J. Henry Schröder Bank of New York.[1073]

The Rockefellers' Chase National Bank (later the Chase Manhattan) was the richest and most powerful financial institution in the United States at the time of Pearl Harbor. The Rockefellers owned Standard Oil of New Jersey, the German accounts of which were siphoned through their own bank, the Chase, as well as through the independent National City Bank of New York, which also handled Standard, Sterling Products, General Aniline and Film, SKF, and International Telephone and Telegraph (ITT), whose chief and founder was Sosthenes Behn (1884 – 1957). Behn was an important aid to his friend Hermann Göring. Not only did Behn own all of the German companies of ITT outright through the war but he also ran ITT factories in the neutral countries of Spain, Portugal, Switzerland, and Sweden, which continued to buy, sell, and manufacture for the Axis.

On August 4, 1933, Behn and his representative in Germany, Henry Mann of the National City Bank, held a meeting with Hitler that established a political partnership with Nazi Germany that continued until the end of the war. Through Mann, Behn was closely connected with Himmler's friend Wilhelm Keppler, who formed the *Freudeskreis*, and introduced him to German financier Baron Kurt von Schröder and Gerhardt Alois Westrick. Keppler, Schröder, and Himmler ensured that Behn's German funds and industries remained untouched by forfeit or seizure, and Schröder arranged for Emil Puhl at the Reichsbank to pay off ITT's bills. Schröder would organize the banking firm of J. Henry Schröder in London and J. Henry Schröder Banking Corporation in New York in order to serve as conduit for ITT money funneled to Himmler's SS in 1944. During the war, all of ITT's German holdings were put under Nazi control. During the war, all of ITT's German holdings were put under Nazi control. These included a minority share in airplane manufacturer Focke-Wulf, which ITT had

acquired through its contacts with German financier Kurt Baron von Schröder.

Behn traveled frequently to Germany to meet with his Nazi directors, Baron Kurt von Schröder and German agent Gerhardt Alois Westrick, an associate of Allen Dulles, who had been a high-level German spy in Washington during World War I, and was gathering information about American armaments and intentions concerning the European war.[1074] Westrick was a German lawyer and businessman who represented several major American companies in Germany before World War II. He joined the law firm of Heinrich Friedrich Albert in 1921, who were associated with Allen Dulles and his New York law firm Sullivan & Cromwell.[1075] Albert was head of the Ford operation in Germany, under direct orders from Edsel Ford in Dearborn, Michigan.[1076] Westrick also was well-connected with the Nazi regime. His brother Ludger was head of the aluminum industry in Germany under Hermann Göring. On the advice of Joachim von Ribbentrop, Charles Bedaux met Westrick in August 1939 and hired him as his lawyer.[1077] Others of Westrick's circle included William Donovan, who became head of the OSS, precursor of the CIA, on its formation in 1942.

According to Higham, Westrick was an important agent of the Fraternity through his association with Behn. Behn appointed Westrick to the board of Focke-Wulf after the reconstitution in 1936. Westrick was known for his efforts during a trip to New York in 1940 to gain support for the Nazi government. At the beginning of that year, Westrick was sent to the United States by Behn, who shared von Ribbentrop's concern of connecting the various corporate entities that would remain secure throughout World War II. Westrick represented in Germany not only Ford but General Motors, Standard Oil, the Texas Company, Sterling Products, and the Davis Oil Company. During the early days of 1942, Karl Lindemann, the Standard Oil representative in Berlin, held a series of urgent meetings with two directors of the American ITT: Walter Schellenberg, head of the Gestapo's counterintelligence service (SD), and Baron Kurt von Schröder of the BIS and the Stein Bank. The result of these meetings was that Westrick was sent to Madrid for a meeting in March with Behn to discuss how best they could

improve ITT's links with the Gestapo, and its improvement of the whole Nazi system of telephones, and other electronic equipment, as well as the Focke-Wulf bombers.

15. The Cliveden Set

Cliveden House

Before Hitler Came, by a German Jew named Dietrich Bronder, claims that not only Hitler but all his leading associates were all also Jewish, including Rudolf Hess, Gregor Strasser, Josef Goebbels, Heinrich Himmler, Joachim von Ribbentrop (who maintained a close friendship with the famous Zionist Chaim Weizmann, the first head of the State of Israel), Franz Hanfstaengl, and Aufbau and Thule members Alfred Rosenberg and Karl Haushofer. The men also all held close associations with members of the Round Table, known as the Cliveden Set, who were committed to a policy of appeasement with Germany. The term appeasement most often applied to the foreign policy of the British Governments of Prime Ministers Ramsay MacDonald, Stanley Baldwin and most notably Neville Chamberlain towards Nazis and Fascist Italy between 1935-39. At the beginning of the 1930s, such concessions were widely seen as positive due to the trauma of World War I, second thoughts about the vindictive treatment of Germany in the Treaty of Versailles, and a perception that fascism was a useful form of anti-communism.

Double-agent Sidney Reilly had been involved in the international scandal known as the Zinoviev Letter, a document published by the British *Daily Mail* four days before the general election of October 1924. The letter purported to be a directive from Grigory Zinoviev, the head of Comintern in Moscow, to the Communist Party of Great Britain, which claimed the planned resumption of diplomatic and trade relations by the Labour party with Soviet Russia would indirectly hasten the overthrow of the British government. Although denounced by Soviet Russia and British Communists as a forgery produced by British intelligence agents, Conservative politicians and newspapers maintained the document was genuine. The letter helped the Conservative Party, by hastening the collapse of the Liberal Party vote that produced a Conservative landslide.[1078] Stanley Baldwin formed his second government,

which saw important tenures of office by Sir Austen Chamberlain, Winston Churchill and Neville Chamberlain.

Milner's Kindergarten included Philip Kerr (later Lord Lothian), Geoffrey Dawson, Edward Wood (later Lord Halifax), Lord Bob Brand, Lord Hichens, and Lionel Curtis. As a group, they continued to pursue the ideals of Milner and Rhodes by launching their famous *Round Table Review of Commonwealth Affairs* in November 1910, which they used as a propaganda tool. This quarterly, founded and edited by Lothian, was "designed to keep open lines of communication around the Empire, a function that might later be performed by official representatives if federation became a reality."[1079]

Lionel Curtis was seen as the motivating force in the group, while Brand, Lothian's immediate chief in South Africa, introduced Waldorf Astor (1879 – 1952) into the group in 1910, who along Abe Bailey, became its chief financial supporters.[1080] Waldorf's cousin was John Jacob Astor IV, who died on the Titanic in 1912. Waldorf's father, William Waldorf Astor, owned the *Pall Mall Gazette*, and in 1911, bought *The Observer* at Waldorf s insistence. Dawson and Lothian also played important roles at this time. By 1912, Dawson had become editor of *The Times*. He later served as secretary of the Rhodes Trust (1921 – 22), and editor of the *Round Table Review* (1941 – 44). Besides being the founder and editor of the *Round Table Review*, Lothian was secretary of the Milner Group (1910 – 16), served as secretary to Lloyd George (1916 – 22), and finally the Milner Group's leader (1925 – 40). He was also Secretary of the Rhodes Trust (1925 – 39), and became a Lord (1930).

Claud Cockbum, founder and editor of *The Week*, a pro-communist British weekly, coined the term the "Cliveden Set" in late 1937, when he accused a group of politicians, bankers, ship builders, newspaper editors, and other wealthy aristocrats of conspiring to influence the policy of the British Government. Nancy Astor and her husband, Waldorf Astor, held regular weekend parties at their home Cliveden, a large estate in Buckinghamshire on the River Thames. Astor had taken over control of *The Observer*, which was purchased by his father from Alfred Harmsworth, Viscount Northcliffe, who was appointed director for propaganda under David

Lloyd George and who headed the Tavistock Institute.[1081] In 1930, Lord Astor became chairman of the Royal Institute for International Affairs (RIIA founded the Royal Institute for International Affairs (RIIA), which he had founded in 1919 with Lionel Curtis, who also helped found the Council on Foreign Relations (CFR) in New York. [1082]

Despite her friendship with Felix Frankfurter, a frequent guest of Nancy Astor at Cliveden was von Ribbentrop, whom she had known since the early 1930s.[1083] Astor, who was the first female MP in history, and a friend of George Bernard Shaw. Through her involvement with Milner's Kindergarten, she became associated with Philip Kerr, 11th Marquess of Lothian, a leading advocate of appeasement. She was also a friend of Felix Frankfurter and intervened with the Nazis in Vienna to secure the release of his uncle Solomon.[1084] Guests of the Astors at Cliveden included Charlie Chaplin, Winston Churchill, Joseph Kennedy, George Bernard Shaw, von Ribbentrop, Mahatma Gandhi, Amy Johnson, F.D. Roosevelt, H.H. Asquith, T.E. Lawrence, Lloyd George, Arthur Balfour, Henry Ford, the Duke of Windsor and the writers Henry James, Rudyard Kipling, and Edith Wharton.[1085] Those specifically associated with the Cliveden Set were mostly members of Milner's Kindergarten, and included Lothian, Lord Halifax, Geoffrey Dawson, Samuel Hoare, Lionel Curtis, Nevile Henderson, Robert Brand and Edward Algernon Fitzroy, who was Speaker of the Commons.

Fabian Society member H.G. Wells, who was also a guest at Cliveden, openly expressed his racism and affinity with Hitler in his 1934 *Experiment in Biography*:

> It was made a matter of general congratulation about me that I was English… and my mind had leapt all to readily to the idea that I was a blond and blue-eyed Nordic, quite the best make of human being known… We English, by sheer native superiority, practically without trying, had possessed ourselves of an Empire on which the sun never set, and through the errors and infirmities of other races were being forced slowly but steadily—and quite modestly—toward world dominion… In those days I had ideas about Aryans extraordinarily like Mr. Hitler's. The

> more I hear of him the more I am convinced that his mind is almost the twin of my thirteen-year-old mind in 1879; but heard through a megaphone and—implemented. I do not know from what books I caught my glimpse of the Great Aryan People going to and fro in the middle plains of Europe.[1086]

Wallis Simpson and her husband Edward VIII, Duke of Windsor, a knight of the Order of the Golden Fleece, whose intended marriage caused a constitutional crisis that led to Edward's abdication in 1936, were important agents in the Cliveden Set's attempts to broker appeasement with Germany. Edward was the son of King. Edward was born during the reign of his great-grandmother Queen Victoria as the eldest child of the Duke and Duchess of York, later King George V and Queen Mary. Mary had first been engaged to George V's brother, Prince Albert Victor, who was suspected of being Jack the Ripper, before he died of influenza in 1892.[1087] George V was the son of Edward VII, Prince of Wales (1841 – 1910), a friend of Nathan Mayer Rothschild, the founder of the Round Table, who together with Randolph Churchill were also implicated in the murders. George V was also a cousin of Kaiser Wilhelm II. George V's mother was Alexandra of Denmark, the daughter of Christian IX of Denmark and Louise of Hesse-Kassel, who was a close friend of Marie de Riznitch, Comtesse de Keller, the wife of Saint-Yves d'Alveydre, the founder of synarchism.[1088] Queen Mary's mother was Princess Mary Adelaide of Cambridge, a granddaughter of King George III and the third child and younger daughter of Prince Adolphus, Duke of Cambridge, and Princess Augusta of Hesse-Kassel, the niece of Illuminatus and Grand Master of the Asiatic Brethren, Prince Charles of Hesse-Kassel.

Nancy and T.E. Lawrence "of Arabia" shared a mutual friendship with George Bernard Shaw and his wife Charlotte. In 1921, the future prime minister Winston Churchill became Colonial Secretary and employed Lawrence as an advisor on Arab affairs. The two men grew to admire each other and became lifelong friends. Lawrence's major work is *Seven Pillars of Wisdom*, an account of his war experiences. In the preface, Lawrence acknowledged the help of his friend George Bernard Shaw's in editing the book. Lawrence

corresponded with many notable figures. He met Joseph Conrad and commented perceptively on his works. He wrote many letters sharing intimate personal details with Shaw's wife Charlotte.[1089] Nancy got to know Lawrence in the 1920s when he was serving in the RAF. They wrote many letters to one another, and Lawrence also visited Cliveden. Despite their political differences, while Nancy represented the Conservative Party in Parliament, and Shaw was a staunch communist, the pair along with Nancy's husband Waldorf visited the Soviet Union in 1931, and were even granted a rare interview with Stalin.[1090]

Nancy was also friends with US Ambassador to Britain Joseph P. Kennedy, who shared her anti-Semitic sentiments. Sr. Edward J. Renehan Jr. wrote that, "As fiercely anti-Communist as they were anti-Semitic, Kennedy and Astor looked upon Adolf Hitler as a welcome solution to both of these 'world problems' (Nancy's phrase) … Kennedy replied that he expected the 'Jew media' in the United States to become a problem, that 'Jewish pundits in New York and Los Angeles' were already making noises contrived to "set a match to the fuse of the world."[1091] Along the same lines, Lord Astor told Thomas Jones, the former Secretary of Lloyd George and Stanley Baldwin in the 1920s, and the newest member of Milner's group, why America misunderstands the British attempt to reach a appeasement with Germany. Jones wrote in his diary that Astor said:

> This is largely due to the intensive and widespread anti-German propaganda being conducted by those Jews and Communists. Newspapers are influenced by those firms which advertise so largely in the press and are frequently under Jewish control. One can detect Communist inspiration and promptings, of which most people are quite oblivious.[1092]

Cliveden Set member Geoffrey Dawson, an original member of the Milner's kindergarten, was editor of *The Times*, which had been purchased by John Jacob Astor, 1st Baron Astor of Hever, in 1922, following the death of its owner, Alfred Harmsworth, 1st Viscount Northcliffe, was appointed director for propaganda during World War I and head the Tavistock Institute.[1093] Lord Halifax served as British

Foreign Secretary between 1938 and 1940, working closely with Prime Minister Neville Chamberlain. Dawson was also close to both British Prime Ministers Stanley Baldwin and Chamberlain. In June 1935, Stanley Baldwin appointed Samuel Hoare as Secretary of State for Foreign Affairs. In 1916, Hoare had been assigned to the British intelligence mission with the Russian general staff. Giles Milton, argues in *Russian Roulette: How British Spies Thwarted Lenin's Global Plot*, that the original idea to assassinate Rasputin came from Hoare who believed that Rasputin was sabotaging the Russian war effort, and if he was murdered "the country would be freed from the sinister influence that was striking down its natural leaders and endangering the success of its armies in the field."[1094]

Harvard Club

The man who supposedly "discovered" Hitler and advanced his career in Germany was Ernst Hanfstaengl (1887 – 1975), a German businessman with key links to the Round Table conspirators and the highest echelons of power in the US, right up to the office of the American president at the time. Hanfstaengl, nicknamed "Putzi," was born in Munich, the son of a German art publisher and an American mother. His mother was Katharine Wilhelmina Heine, daughter of William Heine, nephew-in-law of American Civil War Union Army general John Sedgwick. Duke Ernst II of Saxe-Coburg and Gotha, the older brother of Queen Victoria's older brother Albert, was Hanfstaengl's godfather.

Hanfstaengl spent most of his early years in Germany but later moved to the United States and attended Harvard University and through his membership in the Harvard Club he counted among his friends Theodore Roosevelt Jr., Delano Roosevelt, then Senator of New York, T.S. Eliot, John Reed and Walter Lippmann, who was also associated with the Tavistock Institute, where he had been appointed to handle the manipulation of American public opinion in preparation for the entry of the United States into World War I.[1095] John Reed was an American socialist activist, best remembered for his first-hand account of the Bolshevik Revolution, *Ten Days That Shook the World,* which featured an introduction by Lenin. Reed died in Russia

in 1920, and was buried at the Kremlin Wall Necropolis, one of only two Americans to have been given this honor in Russia. Reed also attended meetings of the Socialist Club, over which Lippmann presided.

Hanfstaengl graduated Harvard in 1909. He moved to New York and took over the management of the American branch of his father's business, the Franz Hanfstaengl Fine Arts Publishing House. As he says, "the famous names who visited me were legion: Pierpont Morgan, Toscanini, Henry Ford, Caruso, Santos-Dumont, Charlie Chaplin, Paderewski, and a daughter of President Wilson."[1096] It was also at Harvard that Hanfstaengl made friends with Franklin Delano Roosevelt, who became president in 1933, the same year as Hitler's rise to power. A private message was sent from Roosevelt to Hanfstaengl in Berlin, to the effect that Roosevelt hoped that Hanfstaengl would do his best to prevent any rashness and hot-headedness on the part of Hitler and that, "If things start getting awkward please get in touch with our ambassador at once."[1097]

As recounted by Andrew Nagorski in *Hitlerland: American Eyewitnesses to the Nazi Rise to Power*, after his return to Germany in 1922, Warren Robbins, a Harvard classmate serving at the U.S. Embassy in Berlin, called Hanfstaengl in Munich to ask him to assist Truman Smith, a young military attaché working for American ambassador Alanson B. Houghton. Smith was sent to Munich to "try to make personal contact with Hitler himself and form an estimate of his character, personality, abilities, and weaknesses." Smith would later point out that most foreign diplomats in Berlin at the time had written off the National Socialists as "being without significance," and described the party leader Adolf Hitler as an "uneducated madman." Houghton, in contrast, "seems to have had, even at this early date, a premonition that the movement and its leader might play an important role in the disturbed Germany of the early twenties." Smith quickly met a diverse group of people, recording his discussions and impressions, including Aufbau member Max Erwin von Scheubner-Richter. General Friedrich Freiherr Kress von Kressenstein, the artillery commander of the German army's 7th Division, told Smith he hadn't met Hitler but had the impression that the man was "an

oratorical genius." In his report filed to Washington, Smith characterized Hitler as a "a marvelous demagogue… I have rarely listened to such a logical and fanatical man."[1098] When they finally met, Smith gave Hanfstaengl his press pass to a Nazi rally that evening. Hanfstaengl's first impression of Hitler underwhelming. "In his heavy boots, dark suit and leather waistcoat, semi-stiff white collar and odd little mustache, he really did not look very impressive —like a waiter in a railway station restaurant," Hanfstaengl recalled. But once Hitler took the podium, the atmosphere became "electric."[1099]

Hanfstaengl introduced himself to Hitler after the speech and began a close friendship and political association that would last through the 1920s and early 1930s. For much of the 1920s, Hanfstaengl introduced Hitler to Munich high-society and helped polish his image. Hitler was the godfather of Hanfstaengl's son Egon. Hanfstaengl composed both Brownshirt and Hitler Youth marches patterned after his Harvard football songs and, he later claimed, devised the salute "Sieg Heil."[1100] By December 1920, when Alfred Rosenberg's *Völkisch Observer* was heavily in debt, Dietrich Eckart initiated its purchase by the Nazi Party, and funds for a printing press were provided by Hanfstaengl.[1101] When the Beer Hall Putsch failed, Hanfstaengl fled to Austria, but when Hitler's car broke down he decided to seek refuge with Hanfstaengl's wife Helen, who reportedly prevented him from committing suicide.

Hanfstaengl was intimately associated with Aleister Crowley's friend and co-conspirator, Hanns Ewers, who worked the secretive *Propaganda Kabinett* of Max Warburg's associate Dr. Bernhard Dernburg, with George Sylvester Viereck and Harvard professor Hugo Münsterberg.[1102] Ewers was also an associate of Guido von List Lanz von Liebenfels.[1103] Ewers wrote a screenplay about the Nazi martyr Horst Wessel that was produced by Hanfstaengl. Ewers was a long-time friend of Wessel, a Berlin leader of the SA. After his murder in 1930, he was made into a martyr for the Nazi cause by Joseph Goebbels. Hitler himself asked Ewers to write the book about Wessel, titled *Einer von vielen*.[1104] During the last years of the Weimar Republic, Ewers became involved with the Nazi Party,

attracted by its nationalism, its Nietzschean moral philosophy, and its cult of Teutonic culture, and joined the NSDAP in 1931. Despite his involvement with the Nazi, Ewers' main character in his horror novels, Frank Braun, is depicted as having a Jewish mistress, Lotte Levi, who is also a patriotic German. This was one of the factors which ended Ewers' popularity with the Nazi leadership. With the addition to his homosexual tendencies, he soon lost favor with party leaders. In 1934, most of his works were banned in Germany, and his assets and were property seized. Alfred Rosenberg was his main adversary in the party, but after submitting many petitions Ewers eventually secured the rescission of the ban.

Mitford Sisters

Hanfstaengl was a friend of Unity Valkyrie Freeman-Mitford (1914 – 1948) was one of the six infamous Mitford sisters, who achieved contemporary notoriety for their controversial and stylish lifestyles and politics. The Mitford family is an aristocratic English family, who trace their origins in Northumberland back to the time of the Norman conquest. Their principal line had its seats at Mitford, Northumberland. While their feuds were made very public, in private the sisters got along very well.[1105] They were caricatured by *The Times* journalist Ben Macintyre as "Diana the Fascist, Jessica the Communist, Unity the Hitler-lover; Nancy the Novelist; Deborah the Duchess and Pamela the unobtrusive poultry connoisseur."[1106]

The Mitford family were extensively interwoven with that of the Churchills. The sisters' father was David Freeman-Mitford, 2nd Baron Redesdale (1878 – 1958). David's father Bertram, called "Bertie", was a diplomat and traveler who held minor office in Benjamin Disraeli's second ministry, from 1874 to 1880. In 1874, Bertie married Clementina, the second daughter of David Ogilvy, 10th Earl of Airlie (1826 – 1881). Blanche Ogilvy, Clementina's elder sister, became the wife of Sir Henry Montague Hozier, a soldier turned businessman. Their four children included daughters Clementine ("Clemmie"), who in 1908 married Winston Churchill, and Nellie who married Bertram Romilly. However, Bertie had an affair with Clementine's mother and may have been her real father, making

the Mitford sisters cousins to Winston and Clementine Churchill's son Randolph. [1107] Bertie's eldest son Clement married Clementine's cousin Helen Hozier. Clementine's nephew Esmond Romilly would marry Jessica Mitford. Jessica renounced her privileged background at an early age and became an adherent of communism. Jessica became a well-known writer, the author of *The American Way of Death* in 1963. She later married Robert Treuhaft, a Jewish-American civil rights lawyer.

While Jessica turned to the left, Unity and her sister Diana turned to fascism. The Churchill's eldest daughter Diana was a flower girl at Diana Mitford's wedding to Bryan Guinness, heir to the barony of Moyne, and she was often invited for extended visits or parties at Clementine and Winston Churchill's country house. Diana however divorced Guinness for Sir Oswald Mosley, with whom she was having an affair. Mosley, was a devotee of Aleister Crowley and the founder of the British Union of Fascists.[1108] Mosley's closest ally was a disciple of Crowley, Major-General J.F.C Fuller (1878 –1966). While serving in the First Oxfordshire Light Infantry, Fuller had entered and won a contest to write the best review of Crowley's poetic works, after which it turned out that he was the only entrant. This essay was later published in book form in 1907 as *The Star in the West*. After this he became an enthusiastic supporter of Crowley, joining his magical order, the A∴A∴, within which he became a leading member, editing order documents and its journal, *The Equinox*.

In 1920, Mosley married Lady Cynthia Curzon, daughter of Round Tabler, Lord Curzon. When his father died in 1928, Mosley became Sir Oswald Mosley, 6th Baronet, of Ancoats. In 1931 Mosley went on a study tour of the "new movements" of Italy's Benito Mussolini and other fascists, and returned convinced that it was the way forward for him and for Britain. He was determined to unite the existing fascist movements and created the British Union of Fascists (BUF) in 1932. Diana and Oswald married in secret in Germany in 1936, in the Berlin home of Joseph Goebbels, where Hitler was one of the guests. Mosley spent large amounts of his private fortune on the British Union of Fascists, negotiating with Hitler, through Diana,

for permission to broadcast commercial radio to Britain from Germany.

Diana became well acquainted with Winifred Wagner and Magda Goebbels. Johanna Maria Magdalena “Magda” Goebbels (1901 – 1945) was the wife of Hitler’s Propaganda Minister Joseph Goebbels. A prominent member of the Nazi Party, she was a close ally, companion and political supporter of Adolf Hitler. When she was eight-years-old, Magda’s mother married Jewish businessman and leather-goods magnate Richard Friedländer and moved with him to Brussels in 1908. Friedländer’s residency card, found in Berlin archives, stated that Magda was his biological daughter.[1109] Friedländer was later killed in the Buchenwald concentration camp.

While in Berlin, Magda became very close friends with a young Jewish girl who lived near the Friedlanders in Berlin. The Jewish girl, Lisa, became her closest friend, through whom she met Lisa’s older brother Victor Arlosoroff (1899 – 1933), who would become one of the most important leaders of Labor Zionism. Victor and Magda became lovers, and she wore a Star of David given to her by him, and together they attended Zionist meetings.[1110] Magda continued to carry on the affair, even after she married Dr Günther Quandt, successful industrialist. By the time she had divorced Quandt, Victor had had left for Palestine to join the Jewish Agency and work for the establishment of a state of Israel.[1111] Magda later married Goebbels in 1931, with Hitler as his best man.

Randolph Churchill relentlessly criticized his cousin Unity Mitford for her crush on Hitler. Unity, who was conceived in the town of Swastika, Ontario, Canada, where her family owned gold mines, was famous for her adulation of and friendship with Hitler. After meeting Unity and Diana, Hitler described them as the perfect examples of Aryan women.[1112] Her middle name was Valkyrie, after the war maidens in the opera of Wagner, Hitler’s favorite composer, and a friend Unity’s grandfather, Lord Redesdale. Redesdale had also translated books by Houston Stewart Chamberlain, whose racial theories influenced Hitler’s *Mein Kampf*. Pryce Jones reports that “She [Mitford] saw him, it seemed, more than a hundred times, no other English person could have anything like that access to Hitler.”[1113] Hitler’s inner circle, however, suspected she was a

British spy. Nevertheless, when Hitler announced the Anschluss in 1938, Unity appeared with him on the balcony in Vienna.

Unity was a friend of Pamela Harriman (née Digby; 1920 – 1997), the great-great niece of Jane Digby, who "coaxed Unity into taking her to tea with Hitler" in 1937 in Munich.[1114] Pamela, then seventeen, was there attending boarding school. In 1939, while working at the Foreign Office in London doing French-to-English translations, Pamela met Winston Churchill's son Randolph. As he was heading off to war and, convinced he would die, and having already been turned down by eight other woman, Randolph proposed to her immediately after dinner. Pamela accepted and they had a son named Winston, reflecting Pamela's warm relationship with her father-in-law. Shortly after giving birth, Pamela and the newborn were photographed by Cecil Beaton for *Life* magazine, its first cover of a mother with baby. She moved into 10 Downing Street when Churchill became Prime Minister, Lord Beaverbrook became her mentor, Franklin Roosevelt's envoy Harry Hopkins became her friend, and she had an affair with W. Averell Harriman, through whom she became a back-channel to US-British negotiations.[1115]

When she lived in Munich before the war, Unity had befriended Ernst Hanfstaengl and lived in his sister Erna's house. Some authorities suggest that Hitler was romantically involved with Erna, or had romantic affections for her.[1116] Some authorities suggest that Hitler was romantically involved with Erna, or had romantic affections for her.[1117] Unity shot herself in the head days after Britain declared war on Germany, but failed to kill herself and eventually died of pneumococcal meningitis at West Highland Cottage Hospital, Oban. However, investigative journalist Martin Bright, as revealed in an article in *The New Statesman*, has discovered evidence suggesting that Unity may have faked her injuries to hide the fact that she was carrying Hitler's child.[1118]

Duke and Duchess of Windsor

In Paris, Diana and Oswald Mosley were long-term neighbors and close friends of American socialite divorcée Wallis Simpson. Wallis' first divorce was to Earl Winfield Spencer Jr., a U.S. Navy

aviator, after she reportedly had an affair in China with Count Galeazzo Ciano, later Mussolini's son-in-law and Foreign Minister, and became pregnant, leading to a botched abortion that left her infertile.[1119] At the time Wallis began her affair with Edward, she was married to Ernest Aldrich Simpson, an Anglo-American shipping executive.

Duke Carl Alexander of Württemberg told the FBI that Wallis and leading Nazi Joachim von Ribbentrop, the German Ambassador to Britain in the 1930s, had been lovers in London.[1120] Ribbentrop, a protégé of Ernst Hanfstaengl, was also close friends with Aufbau member Karl Haushofer, Else Lasker-Schüler, Paul Klee, Romano Guardini and Rainer Maria Rilke.[1121] During the 1930s, Gestapo officer Karlfried Graf von Dürckheim (1896 –1988) had become chief assistant to Joachim von Ribbentrop. Then it was discovered that Dürckheim was of Jewish descent: his maternal great-grandmother was the daughter of the Jewish banker Salomon Oppenheim, and he was also related to Mayer Amschel Rothschild.[1122] He was therefore considered a *Mischling*, and had become "politically embarrassing." Ribbentrop decided to send him to Japan, where he coordinated the dissemination of Nazi propaganda in Japan, likening German military ideals to Japanese bushido and encouraging the idea that Japan and Germany would share the world.[1123] Dürckheim was arrested by the Allies during their occupation of Japan and served more than a year in prison as a member of the Gestapo.[1124]

On 20 January 1936, George V died at Sandringham and Edward ascended the throne as King Edward VIII. Constitutionally, the King was required to be in communion with the Church of England, but his proposed marriage conflicted with the Church's teachings against the remarriage of divorced people if their former spouse was still alive. Refusing to abandon his relationship with Wallis, Edward signed the Instrument of Abdication on December 10, 1936. Edward left Britain for Austria, where he stayed at Schloss Enzesfeld, the home of Baron Eugène Daniel von Rothschild (1884-1976) and Baroness "Kitty" de Rothschild. Eugène's mother was Bettina Caroline (1858 – 1892), the niece of Baron Nathan Mayer Rothschild, and the niece of Edmond James de Rothschild. Wallis

and Edward married on June 3, 1937, at the Château de Candé. At the request of Britain's Queen Mary, Hermann Göring granted safe passage to Eugène's brother Baron Louis de Rothschild of Vienna.[1125] Wedding Guests included Randolph Churchill, Baron Eugène and Kitty Rothschild, and the best man, Major Fruity Metcalfe, who was Oswald Mosley's brother-in-law and a member of the January Club, a right-wing association affiliated with Mosley's British Union of Fascists.[1126]

The Château de Candé was lent to the Duke and Duchess by French millionaire Charles Bedaux. Bedaux's wedding present was a statue entitled "Love," by Anny Hoefken-Hempel, the lover of Hjalmar Schacht, who had introduced Bedaux to Fritz Wiedemann, one of Hitler's personal aides, who according to Charles Higham, author of *Trading with the Enemy*, in 1938, appointed Bedaux as head of I.G. commercial operations on behalf of what he called The Fraternity, the network of German and American companies who supported the Nazi regime. At his office on the fifty-third floor of the Chrysler Building in New York, Bedaux was often met with his friends Lammot du Pont, Standard Oil President Walter Teagle, and Hermann Schmitz the CEO of IG Farben.[1127]

Bedaux was selected by Heinrich Himmler to ensure the Duke's political and economic commitment.[1128] Bedaux later arranged a visit for the Duke and Duchess of Windsor to Germany in October 1937, paid by the Third Reich, where they publicly met Hitler.[1129] The Duke and Duchess also visited Carinhall, Hermann Göring's estate. At the same time, the Duchess took afternoon tea with Hitler's deputy, Rudolf Hess. During a dinner with Joachim von Ribbentrop in Berlin, they also met Albert Speer and Joseph and Magda Goebbels who were very impressed. Joseph later wrote in his diary, "The Duke is wonderful—a nice sympathetic fellow who is open and clear and with a healthy understanding of people… It is a shame he is no longer King. With him, we would have entered into an alliance."[1130]

On October 19, in Nuremberg, Wallis and Edward had dinner with the Duke of Saxe-Coburg and Gotha (1884 – 1954), who was a male-line grandson of Queen Victoria and Prince Albert. The Duke was a first cousin of King George V and Kaiser Wilhelm II of

Germany. Wilhelm II showed such interest in his young cousin's upbringing that Charles Edward was known amongst the Imperial Court as "the Emperor's seventh son."[1131] Charles Edward joined the Nazi Party in 1933 and became a member of the SA, rising to the rank of *Obergruppenführer* by 1936. He also served as a member of the Reichstag representing the Nazi Party from 1936-45.

The visit tended to corroborate the strong suspicions of many in government and society that the Duchess was a German agent.[1132] Edward gave a Nazi salute when he was greeted by SS Death-Head's Division at the Nazi training school in Pomerania. Edward gave a second salute when the couple then met Hitler himself at the Berghof in Obersalzberg on October 22, who addressed Wallis as "Royal Highness." Wallis was apparently struck by the "inner force" of the Führer.[1133] According to Hitler's translator, he said of Wallis, "She would have made a good Queen."[1134] Albert Speer quoted Hitler directly: "I am certain through him permanent friendly relations could have been achieved. If he had stayed, everything would have been different. His abdication was a severe loss for us."[1135]

Years later, Diana Mosley claimed that the Duke and Duchess shared her and her husband's views that Hitler should have been given a free hand to destroy Communism.[1136] The former Austrian ambassador, Count Albert von Mensdorff-Pouilly-Dietrichstein, who was also a second cousin once removed and friend of George V, believed that Edward favored German fascism as a bulwark against communism, and even that he initially favored an alliance with Germany.[1137] The Duke and Duchess' visit attracted the interest of the FBI. In September 1940 a report to FBI director J. Edgar Hoover said, "for some time the British Government has known that the Duchess of Windsor was exceedingly pro-German in her sympathies and connections and there is strong reason to believe that this is the reason why she was considered so obnoxious to the British Government that they refused to permit Edward to marry her and maintain the throne."[1138]

Nazi Princess

Wallis Simpson was also a friend of Princess Stephanie von Hohenlohe (1891 – 1972), known as the “Nazi Princess,” who was also a member of the Cliveden Set.[1139] Born Stephany Julienne Richter as a commoner, allegedly of Jewish family background, Stephanie became an Austrian princess by her marriage to the diplomat Prince Friedrich Franz von Hohenlohe-Waldenburg-Schillingsfürst, a member of the princely Hohenlohe family, who had been head of Austro-Hungarian intelligence in that country in World War I.[1140]

Another member of the Hohenlohe family was Gottfried, Prince of Hohenlohe-Langenburg (1897 – 1960), who married Princess Margarita of Greece and Denmark, the sister Prince Philip, husband of the reigning Queen Elizabeth II of England. Gottfried was he first child of Ernst II, Prince of Hohenlohe-Langenburg (1863 – 1950) and his wife, Princess Alexandra of Saxe-Coburg and Gotha (1878 – 1942, daughter of Alfred, Duke of Saxe-Coburg and Gotha and Grand Duchess Maria Alexandrovna of Russia. Through his maternal grandparents, he was a great-grandson of Queen Victoria and of Tsar Alexander II. Prince Philip’s father, Prince Andrew of Greece and Denmark, was a grandson of Christian IX of Denmark and Louise of Hesse-Kassel. Prince Philip, served in the British navy during World War II, while all four of his daughters were married to Germans, three of whom had Nazi connections. His daughter Cécile, his son-in-law Georg Donatus, Hereditary Grand Duke of Hesse, and two of his grandchildren were killed in an air accident at Ostend in 1937. He met Alice for the first time in six years at the funeral, which was attended by Hermann Göring.

Of Andrew’s surviving sons-in-law, Prince Christoph of Hesse fought on the German side, and was a member of the Nazi Party and the Waffen-SS. Berthold, Margrave of Baden, was invalided out of the Wehrmacht in 1940 after an injury in France. Gottfried was a German soldier in World War II, becoming severely injured at the Russian front. He was dismissed from the army after the abortive attempt on Hitler’s life on 20 July 1944. Christoph married Prince Philip’s sister Sophie, who was his cousin. Christoph was the fifth son of Prince Frederick Charles of Hesse and Princess Margaret of Prussia. Christoph’s mother was the daughter of Emperor Frederick

III and of Victoria, Princess Royal. Christoph was a director in the Third Reich's Ministry of Air Forces, Commander of the Air Reserves, and held the rank of *Oberführer* in the SS. His brother Prince Philipp joined Hitler's SA. After she married Christoph, Sophie met Hitler at Goering's wedding in 1935 and they later invited him to their home. In a previously unpublished memoir, written in her old age, Sophie recounted, "I have to say here, that, although Chri [Christoph] and I changed our political view fundamentally some years later, we were impressed by this charming and seemingly modest man, and by his plans to change and improve the situation in Germany."[1141]

Stephanie relocated to London after her divorce from the prince, where she is suspected of having acted as a spy for Germany during the 1930s.[1142] Her close friends included Margot Asquith, the widow of the former prime minister H.H. Asquith, Lady Ethel Snowden, the wife of a former Chancellor of the Exchequer, and Lady Londonderry and her husband Charles Vane-Tempest-Stewart, 7th Marquess of Londonderry.[1143]

Stephanie had developed friendships with powerful and influential men, including Harold Sidney Harmsworth, 1st Viscount Rothermere, an Anglo-Irish tycoon who took over ownership of the influential *Daily Mail* and *Daily Mirror* from his brother, Alfred Harmsworth, the later Viscount Northcliffe, who had been director for propaganda under David Lloyd George during World War II and who was appointed head of the Tavistock Institute.[1144] Rothermere was an early admirer of Hitler, and in the early 1930s, he advocated an alliance with Germany. For a time in 1934, the Rothermere papers the only major papers to championed Mosley's British Union of Fascists. On January 15, 1934, the *Daily Mail* published an editorial written by Rothermere titled "Hurrah for the Blackshirts," praising Oswald Mosley for his "sound, commonsense, Conservative doctrine."[1145] According to Louis P. Lochner, *Tycoons and Tyrant: German Industry from Hitler to Adenauer*, Rothermere provided funds to Hitler via Ernst Hanfstaengel. Adrian Addison, the author of *Mail Men: The Unauthorized Story of the Daily Mail*, claims that Rothermere "began to fully embrace the Nazi cause."[1146]

In November 1933, Rothermere gave Stephanie the task of establishing personal contact with Hitler.[1147] Stephanie went to Berlin and began an affair with Fritz Wiedemann. Wiedemann reported back to Hitler that Stephanie was Rothermere's mistress, and Hitler decided that she could be of use to the government. The following month, Wiedemann arranged for Stephanie to have her first meeting with Hitler, when she delivered a personal message from Rothermere. According to Stephanie, the day Hitler was elected Chancellor of Germany in 1930, Rothermere told some of his staff: "Remember this day. Hitler is going to rule Germany. The man will make history and I predict that he will change the face of Europe."[1148]

Stephanie also developed a friendship also with Joachim von Ribbentrop. During visits to Germany, she had become closely acquainted with members of the Nazi hierarchy, including Adolf Hitler, who called her his "dear princess." She developed a close friendship with Hermann Göring, and Heinrich Himmler declared her an "honorary Aryan." In a 1938 MI6 report, British intelligence said of her, "She is frequently summoned by the Führer who appreciates her intelligence and good advice. She is perhaps the only woman who can exercise any influence on him."[1149] During the 1930s, she was awarded the Gold Medal of the Nazi Party for her services.

In August 1935, Stephanie was invited by Hitler, along with her friend, Fabian Society member Ethel Snowden, to attend the Nuremberg Nazi Party Rally. She later wrote about the "tribal excitement of Nuremberg… a shrine of Nazidom… an orgy of dedication to the Nazi creed." Snowden wrote an account of the rally in the *Daily Mail*. Soon afterwards an MI5 agent recorded that Princess Stephanie and Lady Snowden had formed "a most intimate friendship."[1150] Stephanie's attendance at the rally upset Unity Mitford. Princess Carmencita Wrede claims that Unity was very jealous of Hitler's relationship with Princess Stephanie: "She complained that Stephanie Hohenlohe was Jewish, and how she had told Hitler, Here you are, anti-Jewish yet you have a Jew around you the whole time, this Princess Hohenlohe. Hitler said nothing. She simply hated the Hohenlohe for a rusée, going to tell Lord Rothermere what Hitler was up to. I asked her why she got so upset

about it and the answer was short: jealousy again."[1151] Likewise, Ernst Hanfstaengel warned Hitler that Stephanie was a "professional blackmailer and a full-blooded Jewess."[1152]

Munich Agreement

According to MI5 the list of people she had been associating with over the last few years included the Duke and Duchess of Windsor, Prince George, Duke of Kent, Walter Rothschild, 2nd Baron Rothschild, Lady Ethel Snowden, and Cliveden Set member Philip Kerr, 11th Marquess of Lothian.[1153] As a prominent Zionist leader, Walter Rothschild was presented with the famous Balfour Declaration which pledged to a Jewish national home in Palestine. A Round Table member, Lothian was private secretary to Prime Minister David Lloyd George between 1916 and 1921. Lothian believed that Germany had been treated unfairly and harshly by the Treaty of Versailles and, after its signing, he became a steadfast advocate of revising the Treaty in Germany's favor throughout the 1920s until March 1939, a policy known as appeasement. The term appeasement most often applied to the foreign policy of the British Governments of Prime Ministers Ramsay MacDonald, Stanley Baldwin and most notably Neville Chamberlain towards Nazis and Fascist Italy between 1935-39. At the beginning of the 1930s, such concessions were widely seen as positive due to the trauma of World War I, second thoughts about the vindictive treatment of Germany in the Treaty of Versailles, and a perception that fascism was a useful form of anti-communism.

Lord Rothermere also had several meetings with Hitler and conspired behind the scenes in support of appeasement. Rothermere made his first visit to Hitler in December 1934. That evening, Hitler held his first major dinner party he had given for foreign visitors at his official residence in Berlin since he had taken office. The high-level guests included Goebbels, Göring and von Ribbentrop.[1154] On December 20, 1934, Rothermere returned the hospitality, hosting a dinner at Berlin's famous Hotel Adlon with Princess Stephanie. Twenty-five guests attended including Hitler, Germany's Foreign Minister Konstantin von Neurath, Joseph and

Magda Goebbels, and Göring accompanied by the actress Emmy Sonnemann.

Also invited was British banker Ernest Tennant, a friend of Joachim von Ribbentrop, German Ambassador to Britain.[1155] Tennant was one of the principal founders of the Anglo-German Fellowship, a membership organization which existed from 1935, in response to the Duke of Windsor's speech, which called for a closer understanding of Germany in order to safeguard peace in Europe.[1156] Members included Bank of England director Frank Cyril Tiarks, Admiral Sir Barry Domvile, Prince von Bismarck, Montagu Norman of the Bank of England, and Geoffrey Dawson of the Cliveden Set.[1157] Corporate members included such leading organizations as Price Waterhouse, Unilever, Dunlop Rubber, Thomas Cook & Son, the Midland Bank and Lazard Brothers amongst others.[1158] The Fellowship and its sister organization in Berlin, the *Deutsch-Englische Gesellschaft*, hosted grand dinners at which Rudolf Hess, von Ribbentrop, General Werner von Blomberg, the Duke of Brunswick and the Duke of Saxe-Coburg and Gotha, would be guests of honor.[1159] Ernest Augustus, Duke of Brunswick, was a grandson of George V of Hanover, whom the Prussians had deposed from the Hanoverian throne in 1866, and Christian IX of Denmark. Through his mother, he was a first cousin of Nicholas II of Russia. He married, Princess Victoria Louise of Prussia, the daughter of Kaiser Wilhelm II. After his abdication in 1936, the Duke and Duchess of Windsor visited the couple at Cumberland Castle in Gmunden, Austria.[1160] The spies Guy Burgess and Kim Philby, seeking to disguise their Communist affiliations, joined the Fellowship, recognizing that it was widely perceived as allied to the far right. Of German descent himself, like his wife, Tiarks was also listed as a member of Mosley's British Union of Fascists.[1161]

Throughout 1936, several members, including Dawson, Lord Astor, and Thomas Jones, traveled to Germany to meet with Hitler, Ribbentrop, Hermann Goring, and Werner von Blomberg. In September 1936, Dawson and David Lloyd George met with Ribbentrop, Hitler, and Rudolf Hess in a series of meetings where they reiterated their desire for peace with Germany. While the Milner

Group was busy giving Hitler the false impression that England was ready to make an alliance with Germany, they also were attempting to further influence their own government to this policy. According to Carrol Quigley, “It goes without saying that the whole inner core of the group, and their chief publications, such as *The Times* and *The Round Table*, approved the policy of appeasement completely and prodded it along with calculated indiscretions when it was felt necessary to do so.”[1162] When Chamberlain became Prime Minister, the Cliveden Set again used their connections as a means of influence. Several times in 1937-38, Chamberlain stayed at Cliveden and many other times he dined there.[1163]

In 1938, Hitler asked Stephanie to meet in Germany with Göring, who told her “that it was no bluff, that Hitler would soon declare war,” and that only he could prevent this if he had a meeting with Lord Halifax.[1164] Lord Halifax was a signatory to the April 1919 Lowther Petition calling for harsh peace terms against Germany in the Treaty of Versailles then being negotiated. In October 1925, Lord Halifax became Viceroy of India. Lord Halifax and Lothian were participants in the Round Table Conferences of 1930–32 organized by the British Government and Indian political personalities to discuss constitutional reforms in India. Lord Irwin made a controversial statement declaring that India should be eventually granted Dominionship. The culmination of events were settled by the Gandhi–Irwin Pact of 1931, after which the Civil Disobedience Movement and the boycott of British goods were suspended in exchange for a Second Round Table Conference. Discussions led to the passing of the Government of India Act 1935.

Because there were some senior figures in the Nazi Party who were against negotiations with Britain, Stephanie kept the arrangement a secret from von Ribbentrop. On her return to London, Stephanie asked her friend Lady Snowden to arrange a meeting with Lord Halifax.[1165] Although Lord Halifax was initially suspicious of Stephanie, after obtaining permission from Chamberlain, he agreed to meet with Hitler’s representative, Fritz Wiedemann.[1166] It has been claimed that Halifax told Wiedemann that the British government was sympathetic to Hitler and that he had a vision that

“Hitler would ride in triumph through the streets of London in the royal carriage along with King George VI.”[1167]

On September 30, 1938, Chamberlain met Adolf Hitler at his home in Berchtesgaden. Hitler threatened to invade Czechoslovakia unless Britain supported Germany’s plans to annex the Sudetenland. Chamberlain informed Hitler that his proposals were unacceptable. Cliveden Set member Nevile Henderson pleaded with Chamberlain to go on negotiating with Hitler. Henderson believed that the Treaty of Versailles was far too harsh on Germany, and if only the terms of Versailles were revised in Germany’s favor, then another world war could be prevented.[1168] Henderson had regular meetings with Joseph Goebbels and became Hermann Göring’s best friend.[1169] Henderson accepted Göring’s invitation to attend the 1937 Nazi Party Rally in Nuremberg. Before leaving for Germany, Henderson read a copy of Hitler’s *Mein Kampf*. On March 16, 1938, Henderson had written to Lord Halifax, setting out his view that “British interests and the standard of morality can only be combined if we insist upon the fullest possible equality for the Sudeten minority of Czechoslovakia.”[1170] The meeting ended with Hitler, Chamberlain, Edouard Daladier of France and Mussolini signing the Munich Agreement which transferred the Sudetenland to Germany. In return, Hitler promised not to make any further territorial demands in Europe. After the signing of the Munich Agreement, Wiedemann sent a letter to Rothermere stating: “You know that the Führer greatly appreciates the work the princess did to straighten relations between our countries… it was her groundwork which made the Munich agreement possible.”[1171] Chamberlain returned to England announcing his infamous “peace for our time” speech outside 10 Downing Street while waving the Munich Agreement: “My good friends, for the second time in our history, a British Prime Minister has returned from Germany bringing peace with honour. I believe it is peace for our time. We thank you from the bottom of our hearts. Go home and get a nice quiet sleep.”[1172]

War or Peace in America?

Stephanie von Hohenlohe and Wiedemann visited the United States in 1937, where they linked up to Fraternity friends such as Sosthenes Behn, Walter Teagle, and Edsel Ford. According to Martha Schad, the author of *Hitler's Spy Princess*, Hitler discovered that Wiedemann was having an affair with Stephanie: "Early in January 1939 the game of hide-and-seek around the Princess Stephanie and Fritz Wiedemann came to an abrupt end. Hitler found out that Wiedemann was Stephanie's lover."[1173] Hitler deported Wiedemann to San Francisco as consul general, where he was head of the Orient Gruppe, the SD network that encompassed the whole Pacific basin, including the North and South American coastal states, Thailand, Malaya, Hong Kong, mainland China, Formosa, and Japan while at the same time collaborating with the British and Americans.[1174] The German agent Gerhardt Alois Westrick, an associate of Allen Dulles, traveled via San Francisco in March 1940, where he handed $5 million of Farben-ITT money on ITT chief Sosthenes Behn's and Ribbentrop's joint authorization to Wiedemann.[1175]

Fleeing from Britain after war was declared in 1939, Stephanie joined Wiedemann in San Francisco, where she was put under surveillance by the US government. When she arrived in the port of New York, the FBI was already there because the head of the secret service, Edgar J. Hoover, assumed that she and her friend Wiedemann would spy on Nazi Germany.[1176] After the attack on Pearl Harbor in 1941, she was arrested by the FBI and interned in the United States as an enemy alien. According to the Schad, on November 27, 1940, Stephanie and Wiedemann met Sir William Wiseman—the former head of the British Secret Service in Washington, and now a partner in Kuhn, Loeb & Company—who was working on behalf of a group headed by Lord Halifax, the new ambassador for Britain in the United States.[1177] Brigadier General Sherman Miles, Chief of Military Intelligence, suggested that Wiseman was a member of the same group of Englishmen that had negotiated with the Nazis in the past through men like Axel Wenner-Gren, Torkild Rieber and James D. Mooney, an American engineer and corporate executive at General Motors, which was run by the Du Pont family.[1178]

In April 1939, Mooney had met with the Emil Puhl of the BIS and the Reichsbank, and Helmuth Wohlthat, who was working for Hermann Göring on a four-year plan for the German economy. A month later, Mooney met Nazi officials in Germany and discussed various issues concerning GM's Adam-Opel facility. Mooney arranged for a meeting in London between Wohlthat and ambassador Joseph Kennedy. The purpose was to discuss possible loans in exchange for more open trade conditions. In December 1939 and January 1940, Mooney met with President Roosevelt and obtained authority for informal discussions with the Nazis to better understand their aims. In March 1940, Mooney met first with Hitler and then with Göring. He presented Roosevelt's views to both men and recorded their replies.[1179]

Wenner-Gren was a Swedish entrepreneur and one of the wealthiest men in the world during the 1930s. Wenner-Gren was reported to be a friend of Göring, whose first wife was Swedish, and in the late 1930s convinced himself that he could avert the coming world war by acting as a conduit between Göring and the British and American governments. His efforts proved unsuccessful, with all parties regarding him as a self-promoting nuisance without much influence on the plans of the Nazi regime.[1180] A dejected Wenner-Gren retired to his estate in the Bahamas, where he resumed his friendship with the island's governor Edward, Duke of Windsor. In February 1941, the right-wing journalist Fulton Oursler published an interview in *Liberty* magazine with the Duke at Government House in the Bahamas. The Duke declared his approval of appeasement and said, "It [the peace] cannot be another Versailles. Whatever happens, whatever the outcome, a New Order is going to come into the world… It will be buttressed with police power… When peace comes this time, there is going to be a New Order of Social Justice."[1181] The Windsors visited James Mooney in Detroit in November 1941, the month before the Attack on Pearl Harbor.[1182]

Westrick also met with Torkild Rieber was a Norwegian immigrant to the United States who became chairman of Texaco. Rieber met Göring in 1940 and was given a message from Hitler to President Roosevelt, inviting him to support Berlin's plan for a European Union, led by Germany, which would open its doors to the

United States. Roosevelt rejected the offer. Rieber also talked with the German agent Gerhardt Alois Westrick. On June 26, 1940, one day after the surrender of France, Westrick sponsored a celebratory dinner at the Waldorf-Astoria in New York. Attendees included Rieber, Behn, Mooney, Edsel Ford, as well as Philip Dakin Wagoner of Underwood and William Weiss of Sterling Products.[1183] Criticism of the dinner was published by the *Chicago Daily News*, *Time*, *Life*, and the *New York Herald Tribune*. Early in August 1940, the recently founded *PM Magazine* published a series of articles that attacked Mooney for his contacts with the Nazis. The magazine accused him of pro-German views and criticized a speech he had made, later printed as an article in *the Saturday Evening Post*, entitled "War or Peace in America?"[1184]

Wiseman then went on to have a meeting with Herbert Bayard Swope, the famous journalist, who conveyed a message from Lord Beaverbrook, the owner of several important newspapers, that he was trying to arrange a meeting with Lord Halifax. Over the next few days Wiseman had a series of discussions with several high-level diplomats, including Lytle Hull of the State Department, a cousin of Cordell Hull.[1185] Hoover reported to President Roosevelt that the object of this encounter was to work out a plan for persuading Hitler to make a separate peace with Britain. "The Princess stated that she had not seen Hitler since January 1939. Wiseman then suggested that Hitler might think she was going to Germany on behalf of the British. In reply to this remark, the Princess stated she would have to take that chance but that Hitler was genuinely fond of her and that he would look forward to her coming, and she thought Hitler would listen to her."[1186] When the FBI leaked the contents of these undercover meetings to British intelligence, Wiseman was warned not to have any more contacts with Princess Stephanie and Wiedemann.[1187] There were several meetings between Wiseman and former President Herbert Hoover, Herbert Bayard Swope, and "others, apparently on the matter of the negotiated peace."[1188] In May 1945, Princess Stephanie was released on parole and returned to Germany, where she cultivated influential connections in post-war German society.

The Link

In the summer of 1937, according to MI-6 files in the Ministry of Defence in London, Charles Bedaux met with the Duke of Windsor, Bedaux's close friend Errol Flynn, Rudolf Hess and Martin Bormann in a secret encounter at the Hotel Meurice in Paris. At the meeting, the Duke promised to help Hess in contacting the Duke of Hamilton (1903 – 1973), who was a member of the Cliveden Set and the Anglo-German Fellowship.[1189] The Duke of Hamilton had a direct link with Himmler and Baron Kurt von Schröder of the Schröder Bank and the Worms Bank through their common membership in Frank Buchman's Moral Rearmament Movement.[1190]

In 1936, Hamilton had attended the Summer Olympics in Berlin. In Berlin, he attended numerous functions, including a grand dinner for the British contingent hosted by Joachim von Ribbentrop, where he was introduced to Hitler and other leading members of the Nazi government. Hamilton had previously met Ribbentrop in London as the Ambassador to the Court of St. James'. Hamilton was invited by Hermann Göring to inspect the newly reinstated Luftwaffe, for his professional interest in aviation.

Hess chose Hamilton because he was a friend of Karl Haushofer, who was also a close friend of fellow Thule and Aufbau members General Ludendorff and Dietrich Eckart.[1191] In 1923, when Hitler and Hess were imprisoned after the Munich Putsch, they were visited by Haushofer who spent six hours visiting the two, bringing along a copy of Friedrich Ratzel's *Political Geography* and Clausewitz's *On War*. In Germany, Hamilton had met Karl's son Albrecht Haushofer. Under the Nuremberg Laws, Haushofer's wife and children were categorized as *Mischlinge*, the German legal term used in Nazi Germany to denote persons deemed to have both "Aryan" and Jewish ancestry. His son, Albrecht, was issued a German Blood Certificate through his protégé Rudolf Hess' help. Albrecht had studied alongside Hess at Munich University. Hess and Albrecht shared an interest in astrology, and Hess also was keen on clairvoyance and the occult.[1192]

Hitler decreed in 1939 that Göring was his official successor, and named Rudolf Hess as next in line. Through Bedaux and Flynn,

Hess hoped to ensure an alliance with Britain that would continue despite Hitler's conquest. When Paris was occupied by the Germans during World War II, Bedaux became acquainted with leading Nazi and Vichy figures. After the fall of France in 1940, he was appointed as an economic advisor to Vichy and the Reich. In October 1941, he was designated by the sabotage branch of the *Abwehr* to command a covert mission to Iran to capture the refinery at Abadan from his former client, the Anglo-Persian Oil Company, and protect it from Allied bombardment prior to a planned German military invasion of Iraq and Persia.[1193] On January 13, 1943, Bedaux was in Algeria allegedly supervising the construction of a German pipeline when he and his son were arrested by the Americans and kept in custody without charge for a year.[1194] Bedaux was eventually flown to the US, and committed suicide using an overdose of barbiturates while in FBI custody in Miami, Florida, awaiting charges of trading with the enemy and treason.

Although the plan was postponed, efforts were made by Hess to meet with Hamilton on several further occasions, which finally led to his dramatic landing on the Hamilton estate in Scotland on May 10, 1941, where he hoped to arrange peace talks. Anthony Masters in *The Man Who Was M: The Life of Charles Henry Maxwell Knight*, has claimed that Hess' trip was part of a scheme devised by British Intelligence officer Ian Fleming, creator of James Bond, modelled on sorcerer John Dee. According to Masters, Fleming laid the trap in 1940 after he read about the Anglo-German organization The Link in the intelligence file of its founder, Admiral Sir Barry Domvile, also a member of the Anglo-German Fellowship. The Link generally operated as a cultural organization, although its journal, the *Anglo-German Review* reflected Domvile's pro-Nazi views, and attracted a number of anti-Semites and pro-Nazis particularly in London. Domvile had already visited Germany in 1935, being impressed by many aspects of the Nazi government, and was invited to attend the Nuremberg Rally of September 1936 as a guest of Joachim von Ribbentrop. The Link was investigated by Maxwell Knight, head of counter-subversion in MI5 and future role model for James Bond's boss M. The organization closed in 1939, shortly after the start of World War II. By way of an agent, Fleming fed Hess disinformation

that The Link had been driven underground and was in a position to overthrow the Prime Minister Churchill, and negotiate peace, and that the Duke of Hamilton was prepared to serve as negotiator.

Domvile was also friendly with Hastings Russell, 12th Duke of Bedford (1888 – 1953), to whose estate Hess had attempted to fly.[1195] Hastings was the son of Herbrand Russell, 11th Marquess of Tavistock, and a knight of the Order of the Garter, after whom the Tavistock Institute was named. Herbrand was also the great-uncle to Bertrand Russell. Hastings, the fourth-richest man in Britain, bankrolled a number of fascist causes, including the British People's Party (BPP) in 1939, which was headed by John Beckett, a former Labour Member of Parliament who had also been a member of the British Union of Fascists and the National Socialist League (NSL), a short-lived Nazi political movement in the United Kingdom immediately before World War II. The NSL's ideology was based on a document published by founding member William Joyce, entitled "National Socialism Now," in which he declared his strong admiration for Adolf Hitler but added that what was needed was a specifically British Nazism. Anglo-German Fellowship member and Conservative MP Jocelyn Lucas also developed clandestine links with the NSL.[1196] Connections to the NSL were established with the Nordic League, an influential secret society chaired by Archibald Maule Ramsay.[1197] The Nordic League originated in 1935 when agents of Alfred Rosenberg's *Nordische Gesellschaft* arrived in Britain to establish a UK branch of their movement.[1198]

At the start of 1940, Hastings corresponded with the Home Secretary Sir John Anderson after obtaining a document from the German legation in Dublin that Russell claimed contained Adolf Hitler's draft proposals for peace. On March 13, 1940, Domvile then organized a meeting for both men, Mosley and Imperial Fascist League (IFL) veteran Bertie Mills to discuss a plan of action. Mosley proposed the creation of a "Peace Government" to be led by David Lloyd George, although nothing more came of this initiative as the government soon launched a crackdown on far-right activity.[1199] Although a number of leading figures were interned under Defence Regulation 18B, Hastings's nobility helped to ensure that he avoided arrest, along with other fascist-leading noblemen such as the Lord

Lymington, the Duke of Buccleuch, the Duke of Westminster, the Earl of Mar, Lord Brocket, Lord Queenborough and others.[1200] Hasting's personal links to Lord Halifax also helped to ensure his freedom. He had written a number of letters to Halifax in the beginning of the war expressing his admiration for Hitler and urging him to use his influence to bring about a swift conclusion to the conflict.[1201]

Spandau #7

Masters also claims that Hess selected the date of the flight after he was informed by his astrologer, Ernst Schulte-Strathaus, that there was going to be a rare alignment of six planets in the astrological sign of Taurus at the time of the full moon on May 11, 1941, exactly one day after his landing in Scotland. Hitler, who had not authorized the flight, saw it as a betrayal or the act of a mentally ill person. He ordered that all supporters should be arrested. On the morning of May 14, Schulte Strathaus was arrested and taken for questioning by the Gestapo. In the course of the investigation, parapsychologist Gerda Walther, Albert von Schrenck-Notzing's assistant, was arrested and interrogated about her correspondence with Schulte Strathaus. During the interrogation, Walther explained that she had seen Schulte Strathaus as an "enthusiastic supporter of Schrenck."[1202] Schulte Strathaus transferred to the Sachsenhausen concentration camp.[1203]

According to John Harris and M. J. Trow, in *Hess: the British Conspiracy*, report that there is circumstantial evidence that Hess was lured to Scotland by the British secret service. Violet Roberts, whose nephew, Walter Roberts, was a close relative to the Duke of Hamilton and was in the political intelligence and propaganda branch of the Secret Intelligence Service (SO1/PWE), was friends with Karl Haushofer and sent a letter to him in which Hess took a great interest in prior to his flight. Haushofer replied to Violet and suggested a post office box in Portugal for further correspondence, which was intercepted by a British mail censor. Speculation from Edvard Benes, head of the Czech government in exile and his intelligence chief Frantisek Moravetz, who worked with SO1/PWE,

was that British Intelligence used Haushofer's reply to Violet to trap Hess.

The British authorities immediately arrested Hess upon his arrival in Scotland, and held him in custody until the end of the war. Over the four-year period from June 1941 to Hess' appearance at the Nuremberg trial, Dr Henry V. Dicks and Dr John Rawlings Rees, both psychiatrists of the of Tavistock Institute, were charged with Hess' care at the secret prison locations. Dicks and Rees concluded that while he was not insane, Hess was mentally unstable, with tendencies toward hypochondria and paranoia.[1204] Rees apparently established a relationship with Hess, whose diaries record many meetings with "Colonel Rees," when Hess accused his captors of attempting to poison, drug, and "mesmerize" him.[1205] Hess' claims were merely dismissed by Rees as paranoid delusions symptomatic of a case of schizophrenia.

During much of the trial at Nuremberg, Hess claimed to be suffering from amnesia, but he later admitted this was a ruse. He was returned to Germany to stand trial in the Nuremberg Trials of major war-criminals in 1946, where he was convicted of crimes against peace and of conspiracy with other German leaders to commit crimes. The chief psychiatrist at Nuremberg, Douglas Kelley of the US Military, gave the opinion that the defendant suffered from "a true psychoneurosis, primarily of the hysterical type, engrafted on a basic paranoid and schizoid personality, with amnesia, partly genuine and partly feigned," but found him fit to stand trial.[1206]

In his statement to the court at Nuremberg, Hess claimed that he had predicted in advance that numerous of his former Nazi colleagues would make false confessions and incriminate their associates, and he implied that it may have been the result of mind-control. Hess cites a large Paris newspaper Le Jour which apparently revealed that the Moscow show trails employed "rather mysterious means." He quoted the *Vökisch Observer* which reprinted from *Le Jour*: "These means make it possible for the selected victims to be made to act and speak according to the orders given them." According to Hess, "The latter point is of tremendous importance in connection with the actions, the hitherto inexplicable actions of the personnel in the German concentration camps, including the

scientists and physicians who made these frightful and atrocious experiments on the prisoners, actions which normal human beings, especially physicians and scientists, could not possibly carry out." This explanation, according to Hess, is equally applicable to those to gave the order to perform these atrocities, all the way to Hitler himself. Hess mentions the testimony of Field Marshal Milch and that of a number of his comrades who told him that during the last years, Hitler's "eyes and facial expression had something cruel in them, and even had a tendency towards madness." Hess also remarked that those assigned to him while he was captive in England also were in "an abnormal state of mind," as their eyes were "glassy and like eyes in a dream." The same was the case with the British Army doctor who attended him, whom he named Dr. Johnston, a Scotsman. Lastly, Hess notes that reports of the Moscow trials also described the defendants has having strange eyes.

Meanwhile, Hess was apparently preparing to make what he referred to as a "great revelation." Prisoner liaison Gustave M. Gibert discovered what this may have been in Hess' British medical records, where he presented his doctor with a list of world leaders he believed had been hypnotized by a secret Jewish drug that would put them in a mental state where they would do things they normally would not. Included in the list were Prime Minister Winston Churchill, his deputy Anthony Eden, the Umberto II of Italy, Claus von Stauffenberg who was one of the leaders of the failed July 20 plot of 1944 to assassinate Hitler, and Hess himself.[1207] Umberto II of Italy, the great-grandson of Victor Emmanuel II and a member of the House of Savoy, was a knight of the Order of the Golden Fleece, and claimant of King of Jerusalem. Following the March on Rome in 1922, Umberto II's father, Victor Emmanuel III of Italy, appointed Benito Mussolini as Prime Minister but later deposed him in 1943 during the Allied invasion of Italy during World War II.

Only seven prisoners were finally imprisoned in Spandau Prison. After World War II, the prison fell under the British Sector of what became West Berlin, but it was operated by the Four-Power Authorities to house the Nazi war criminals sentenced to imprisonment at the Nuremberg Trials. Arriving from Nuremberg on July 18, 1947, the seven were: Konstantin von Neurath, Erich

Raeder, Karl Dönitz, Walther Funk, Albert Speer, Baldur von Schirach and Rudolf Hess. On April 30, 1945, after Hitler's death of Adolf and in accordance with his last will and testament, German admiral Karl Dönitz (1891 – 1980) was named Hitler's successor as head of state, with the title of President of Germany and Supreme Commander of the Armed Forces. Funk had been Hitler's Minister of Economics, who succeeded Hjalmar Schacht as head of the Reichsbank. Of the seven prisoners, Dönitz, Speer and von Schirach were released after serving their full sentences. Raeder and Funk, who were given life sentences, were released earlier due to ill health along with Neurath. Between 1966 and 1987, Hess was the only inmate in the prison and the warden, Eugene K. Bird, who became a close friend, wrote a book about Hess' imprisonment titled *The Loneliest Man in the World*.

Hess served a life sentence in Spandau Prison, where he died by hanging himself in 1987 at the age of 93. After Hess' death, the prison was demolished to prevent it from becoming a neo-Nazi shrine.[1208] Hess's son, Wolf Rüdiger Hess believes that his father was keeping a secret that he was unable to share, and that was the reason he was kept in prison and ultimately murdered. Soviet authorities had indicated to Hess' son that Gorbachev was soon to allow his father's release Dr. Hugh Thomas is convinced that Hess was murdered to keep him from revealing the treasonous activities of his secret British contacts during the war.[1209] Certain documents that Hess brought with him to Britain were sealed until 2017. When the seal was broken in 1991-92, the documents were missing. Various conspiracy theories have suggested the man imprisoned at Spandau was not Hess, but a double. This was the subject of David Irving's *Hess: The Lost Years*, and has been the theme of at least two novels: *Spandau Phoenix*, by Greg Iles, and *The Separation* by Christopher Priest, which considers an alternate history where Hess' peace mission was a success.

Psycho Analysis

In September 1945, at the end of the war, a list was discovered in Berlin, known as the Nazis' *Black Book* which showed that the

Cliveden Set's members were all to be arrested as soon as Britain was invaded. The list was produced in 1940 by prepared by the Reich Main Security Office (RSHA) under Reinhard Heydrich, as part of the preparation for the proposed invasion of Britain codenamed *Unternehmen Seelöwe* ("Operation Sea Lion"). The list included numerous prominent British residents to be arrested, including Sigmund Freud, H.G. Wells, Aldous Huxley and Ernst Hanfstaengl.

Hanfstaengl fell completely out of Hitler's favor after 1933, and was denounced by their close friend Unity Mitford. Hanfstaengl made his way to Switzerland, then on to Britain and ended up in a prison camp in Canada after the outbreak of the World War II. In 1942, Hanfstaengl was turned over to the US and worked for President Roosevelt, revealing vital information on the Nazi leadership. Hanfstaengl provided 68 pages of information on Hitler alone, including personal details of Hitler's private life, and he helped Professor A. Henry Murray develop his profile of Hitler. Other sources for the report included Hermann Rauschning, Gregor Strasser, Friedelinde Wagner, Kurt Ludecke and "Nazi Princess" Stephanie von Hohenlohe.

Henry A. Murray, the Director of the Harvard Psychological Clinic, was a recruit to the sex-cult of his friend, the psychologist Carl Jung. Murray married in 1916 at age 23, but after seven years of marriage, in 1923, then biochemist at Rockefeller University in New York, he met and fell in love with Christiana Morgan. In a new Hebrew-language biography of Chaim Weizmann, Motti Golani and Jehuda Reinharz cite documents showing that in 1921 Christiana Morgan had a liaison with Weizmann.[1210] As Murray did not want to leave his wife, he experienced a serious conflict, after which Morgan advised him to visit Jung in 1927, and upon whose advice they became lovers "to unlock their unconscious and their creativity."[1211]

Murray created a report commissioned in 1943 by William "Wild Bill" Donovan, head of the Office of Strategic Services (OSS), the predecessor of the CIA, titled "Analysis of the Personality of Adolph Hitler." The report was done in collaboration with psychoanalyst Walter C. Langer, Dr. Ernst Kris (1900 –1957) of the New School for Social Research, and Dr. Bertram D. Lewin (1896 – 1971) of the New York Psychoanalytic Institute. In Berlin in the 1920s, Lewin had

a training analysis with Franz Alexander (1891 – 1964), a Hungarian-American psychoanalyst who is considered one of the founders of psychosomatic medicine and psychoanalytic criminology. Lewin published his first analytic article in 1930, followed by others on subjects ranging from diabetes and claustrophobia to the body as phallus. The main focus of his interest was in manic states, which he saw as characterized by fleeting identifications with a multiple of outside figures.[1212]

Ernst Kris was an Austrian psychoanalyst and art historian, who worked with Freud and became a member of the Vienna Psychoanalytic Society. In 1927, Kris married Marianne Rie, the daughter of a friend of Freud, Oscar Rie. In 1940, Kris and his family moved to New York, where he became a visiting professor at the New School for Social Research, where he founded the Research Project on Totalitarian Communication alongside Hans Speier (1905 – 1990), a German-American sociologist who worked with the United States Government as a Germany expert both during and after World War II.

In 1945, Kris co-founded the journal *The Psychoanalytic Study of the Child* with Anna Freud and Princess Marie Bonaparte, a great-grandniece of Emperor Napoleon I of France. Despite her professed sexual dysfunction, Marie Bonaparte conducted affairs with Freud's disciple Rudolph Loewenstein as well as Aristide Briand, her husband's aide-de-camp Lembessiss, a prominent married French physician, and possibly others. Troubled by her difficulty in achieving sexual orgasm, Marie engaged in research and in 1924, she published her results under the pseudonym A.E. Narjani and presented her theory of frigidity. In 1925, Marie consulted Freud for treatment of her self-diagnosed condition. It was to Marie Bonaparte that Freud remarked, "The great question that has never been answered and which I have not yet been able to answer, despite my thirty years of research into the feminine soul, is 'What does a woman want?'"[1213]

The "Analysis of the Personality of Adolph Hitler" ultimately concluded:

> In speaking before crowds he is virtually possessed. He clearly belongs to the sensational company of history-making hysterics, combining, as he does, some of the attributes of the primitive shaman, the religious visionary, and the crack-brained demagogue—consummate actors, one and all.

Murray diagnosed Hitler as exhibiting all the classical symptoms of paranoid schizophrenia: "hypersensitivity, panics of anxiety, irrational jealousy, delusions of persecution, delusions of omnipotence and messiahship."[1214] The report also concluded that Hitler was a particularly extreme case of the "counteractive type," which was most likely the result of some childhood trauma. The report describes the type as:

> …marked by intense, stubborn efforts (1) to overcome early disabilities, weaknesses and humiliations (wounds to self-esteem, and sometimes insults to pride. This is achieved by means of an Idealego Reaction Formation which involves (i) the repression and denial of the inferior portions of the self, and (ii) strivings to become (or to imagine one has become) the exact opposite, represented by an Idealego, or image of a superior self successfully accomplishing the once-impossible feats and thereby curing the wounds of pride and winning general respect, prestige, fame.[1215]

According to the report, Hitler's underlying sense of inferiority is compensated for by seeking to identify himself with attributes that are the very opposite of himself: brute strength, purity of blood and fertility. He was not physically fit. Afraid of his father, his behavior was "annoyingly subservient" to his superior officers, according to Murray. Although he spent four years in the army, he never rose above the rank of corporal. He suffered from frequent emotional collapses, which included screams and tears, and suffered bouts of deep depression. Sexually, according to the report, Hitler was "a full-fledged masochist," which the authors attribute to an "unconscious need for punishment."

Murray helped with another psychological profile of Hitler for the OSS prepared by psychoanalyst Walter C. Langer in 1943, which claims Hitler not only exhibited homosexual tendencies, but was also impotent. Langer concludes, “Unable to demonstrate male power before a woman, he is impelled to compensate by exhibiting unsurpassed power before men in the world at large.”[1216] During his years in Vienna, Hitler lived a life of poverty and filth, and remarked, “I enjoy nothing more than to lie around while the world defecates on me.” He resided in a flophouse known to be inhabited by homosexuals, and it was likely for this reason that he was listed on the Vienna police record as a “sexual pervert.”[1217] Because Hitler suffered from an irrational dread that associated sexuality with excrement, Hitler was a coprophile, enjoying sexual arousal from feces, a “pleasure” supposedly repressed, according to Freud, in the so-called “anal stage” of development. Langer attributes this coprophilic tendency to an Oedipal fixation due to the overly repressive tendencies of Hitler’s mother.

Hitler had an affair with his half-niece, Geli Raubal, whom he required to indulge him in these coprophilic perversions.[1218] Raubal lived in close contact with Hitler from 1925 until her purported suicide in 1931. Like Unity Mitford, Raubal was only one of several women close to Hitler who attempted to or succeeded in committing suicide. Renate Müller, one of the most successful actresses in German film of the early 1930s, also had an unpleasant sado-masochistic experience with Hitler, and shortly after she confided details of it to a film director she “mysteriously” died in a fall from a high window.[1219] Eva Braun, who would later be his wife, twice attempted suicide.

16. Conservative Revolution

Millennial Reich

The millenarian influences of the Sabbateans on the Nazi movement are expressed in their ambition to create a “Third Reich.” The phrase “Third Reich” was originally coined by the German thinker Arthur Moeller van den Bruck, who in 1923 published a book titled *Das Dritte Reich*. Van den Bruck, like Martin Heidegger, Oswald Spengler, Ernst Jünger, Julius Evola and Carl Schmitt, was a leading figure of the Conservative Revolutionary movement, prominent in the years following the First World War. The movement advocated a new conservatism and nationalism that was specifically German, or Prussian in particular. Like other conservative movements in the same period, they sought to put a stop to the rising tide of liberalism and communism. Ultimately, explained Kurt Sontheimer, Conservative Revolutionary anti-democratic thought in the Weimar Republic “succeeded in alienating Germans from the democracy of the Weimar constitution and making large groups receptive to National Socialism.”[1220]

“Conservative Revolutionaries,” explains historian Roger Wood, “frequently declare their ‘indebtedness’ to Friedrich Nietzsche and proclaim him their chief philosophical mentor.”[1221] Ernst Jünger wrote of “the lonely Nietzsche, whom we have to thank for practically everything that moves us most profoundly.”[1222] Oswald Spengler, who praised Nietzsche’s account of the will, declared: “In this matter we are all his pupils, whether we want to be or not, whether we know him or not. Without anyone realising it, his perspective has already conquered the world. Nobody writes history any more without seeing things this way.”[1223] Woods writes that Conservative Revolutionaries “constructed,” in response to the war and the unstable Weimar period, a Nietzsche “who advocated a self-justifying activism, unbridled self-assertion, war over peace, and the elevation of instinct over reason.”[1224] In addition to Nietzsche’s

rejection of Christian ethics, democracy and egalitarianism, theorists of the Conservative Revolution also drew inspiration from various elements of the nineteenth century, including the anti-modernism and anti-rationalism of German romanticism, *Völkisch* nationalism, Prussian militarism, accompanied by their own experience on the front lines during World War I.

Rejecting reactionary conservatism, van den Bruck proposed a "Third Reich" which would unite all classes under authoritarian rule, based on a combination of the nationalism of the right and the socialism of the left.[1225] Rejecting reactionary conservatism, van den Bruck proposed a "Third Reich" which would unite all classes under authoritarian rule, based on a combination of the nationalism of the right and the socialism of the left. [1226] Looking back at German history, van den Bruck distinguished two separate periods, and identified them with the ages of the crypto-Jewish mystic Joachim of Fiore: the Holy Roman Empire as the Age of the Father and the German Empire, beginning with unification under Otto von Bismarck to the defeat of Germany in World War II, as the "Second Reich" or the Age of the Son. After the interval of the Weimar Republic (1918–1933), during which constitutionalism, parliamentarianism and even pacifism ruled, these were then to be followed by the "Third Reich" or The Age of the Holy Ghost.

The weak Weimar Republic, van den Bruck argued, would have to be replaced by a new revolution, a revolution from the right. He looked also for a new political movement that would embrace both socialism and nationalism, a unique form of German Fascism. He took all of his philosophical cues from the work of Nietzsche "who stands at the opposite pole of thought from Marx." Although van den Bruck was unimpressed by Hitler when he met him in 1922 and did not join the Nazi Party, his conception of a Third Reich was nevertheless adopted by the Nazis. Van den Buck believed Germany needed an *Übermensch* (Superman) in the fashion described by Nietzsche. He is the man who recognizes that "God is dead," and can go "beyond good and evil" and write his own rules.

Van den Bruck's *Das dritte Reich* provided the basis for the founding of the *Deutsche Herrenklub* ("German Men's Club") was an association that included important industrialists who supported the

Nazi cause, like Fritz Thyssen and politicians like Hjalmar Schacht. With the formation of presidential cabinet in 1932, headed by Franz von Papen, a member of the *Herrenklub*, the club—which at the time had some 5,000 members—gained considerable influence on German politics as Papen's "main source of political inspiration."[1227] Though Hitler sought contact with the members of the club, he also attacked them publicly time and again in order to win over left-wing voters. In 1933 the association was renamed *Deutscher Klub*. In the same year it established the Dirksen Foundation, which was intended to promote contacts between the traditional elites and the National Socialists. The foundation's board of trustees included Heinrich Himmler and Ernst Röhm.

Julius Evola addressed the *Herrenclub* in Berlin in 1934, of which he wrote, "there I was to find my natural milieu."[1228] Evola also shared a number of acquaintances with Schmitt, including Ernst Jünger, Armin Mohler and Prince Karl Anton von Rohan (1898 – 1975), who founded the *Kulturbund*, the Austrian counterpart of the *Herrenclub*. After the World War I, there appeared a large number of movements dedicated to the economic and political union of European. One example was the fascist-leaning *Verband für kulturelle Zusammenarbeit* founded in Vienna in 1921 which cooperated closely with its sister organization, the *Fédération des Unions intellectuelles*, with which it later united as the was the Association for Cultural Cooperation ("*Kulturbund*").[1229]

Rohan, an active supporter of the idea of conservative revolution, was the scion of one of the most prestigious aristocratic families in Europe. Karl's aunt was Berthe de Rohan (1868 – 1945), who participated in Max Theon's Cosmic Movement.[1230] The *Kulturbund* later opened individual centers in Paris, Milan, Frankfurt and Heidelberg, and its membership reads like a "Who's Who" of European industry and intelligentsia.[1231] Future Chancellor of Germany, Konrad Adenauer was among the leading members. Foreign authors featured in the *Kulturbund*'s periodical, *Europäische Revue* included Winston Churchill, Julius Evola, Aldous Huxley, H.G. Wells, Arrigo Solmi, José Ortega y Gasset and Carl Jung.[1232] The *Kulturbund*'s periodical, *Europäische Revue*, which Rohan founded in 1925 and edited until 1936, was identified by Armin Mohler as one

of Germany's leading "young conservative" publications.[1233] After the onset of the Great Depression, IG Farben subsidized the journal and other *Kulturbund* activities. Lilly von Schnitzler, whose husband George was a director of the company, was one of the *Kulturbund*'s treasurers.[1234] Foreign authors featured in the *Europäische Revue* included Winston Churchill, Julius Evola, Aldous Huxley, H.G. Wells, Arrigo Solmi, José Ortega y Gasset and Carl Jung.[1235] The journal continued its publication until 1944, with the aid of Joseph Goebbels.[1236]

Third Rome

An important influence on van den Bruck's conceptualization of the Third Reich were the works of Russian writers Fyodor Dostoevsky and Dmitri Merezhkovsky (1866 – 1941) on Russian millennial tradition of the Third Rome.[1237] Joachim of Fiore and Savonarola and others were major sources for the prophecies Nostradamus, which shaped expectation for the coming of the Grand Monarch and the Third Rome,[1238] the hypothetical successor to the legacy of ancient Rome, the "first Rome," followed by the "Second Rome," usually referring to Constantinople, the capital of the Byzantine Empire, original seat of the Eastern Orthodox Church, unofficially called "New Rome." Shortly after the fall of Constantinople to the Ottoman Turks in 1453, as only Catholicism and Muslim domination remained, it was left to Russia, as the Third Rome, to preserve true Orthodoxy and to stave off the Antichrist. In 1523, a Russian Orthodox monk named Filofei of Pskov declared, "two Romes have fallen, and the Third stands, and a fourth shall never be, for Thy Christian Empire shall never devolve upon others."[1239]

The notion of the Third Rome is related to the eschatological Christian concept of the *katechon*, a Greek word meaning "one that restrains," interpreted to mean the one who restrains the coming of the Antichrist. The end of the world is inevitable. Although man gained the truth of Christ, because of his sinful nature, he fell into apostasy, resulting in the coming of the Antichrist. Based on Paul's *Second Epistle to the Thessalonians*, the *Book of Revelation* and the

Book of Daniel, St. Augustine and St. Jerome developed the concept of the Christian Rome as a “metaphysical world whose mission is to guard the Truth of Christ.” This “metaphysical world” could be passed on. Hence, when Rome fell to the Visigoths, Christians understood that the Apocalypse had not yet arrived.[1240]

Although the verse in *2 Thessalonian* was traditionally interpreted to refer to the Roman Empire, some understand the katechon as the Grand Monarch or a new Orthodox Emperor, and some as the rebirth of the Holy Roman Empire.[1241] Last Roman Emperor, Last World Emperor or Emperor of the Last Days is a figure of medieval European legend, which developed as an aspect of eschatology in the Catholic Church. The legend predicts that in the end times, a last emperor would appear on Earth to reestablish the Holy Roman Empire and assume his function as biblical katechon who stalls the coming of the Antichrist.

Joachim of Fiore and Savonarola and others were major sources for the prophecies Nostradamus, which shaped expectation for the coming of the Grand Monarch and the Third Rome.[1242] The biblical foundations for the concept of the Great Monarch can be found in the Old Testament in *Isaiah*, *Jeremiah*, *Daniel* and *Zechariah*, and in the New Testament. The concept of the Great King has been commonly associated with in mystical revelations. In the sixteenth century, Nostradamus was known to have prophesied that “a great and terrifying leader would come out of the sky” on the seventh months of 1999 “to resuscitate the great King from Angoumois.”

Nostradamus foresaw a massive Muslim invasion of Europe, that would be repelled by a universal Christian monarch.[1243] Nostradamus’ major sources further included the prophecies of Pseudo-Methodius, the Tiburtine Sibyl.[1244] Written in Syriac in the late seventh century, the *Apocalypse of Pseudo-Methodius* was falsely attributed to Methodius of Olympus, a fourth century Church Father. The work was extremely popular and shared the stage over the centuries, and after the *Book of Daniel* and the *Book of Revelation*, the *Apocalypse of Pseudo-Methodius* was the most widespread apocalypse in Europe.[1245] In Pseudo-Methodius, the Last Emperor will save the Christian lands from the Muslims, and

travel to Jerusalem and relinquish his power on the Mount of Olives. The *Apocalypse* incorporated numerous aspects of Christian eschatology, such as the invasion of Gog and Magog, the rise of the Antichrist, and the tribulations that precede the end of the world.

The Last Emperor is repeated in *Tiburtine Sibyl*, which was purportedly written in the fourth century, but in the form that it survives today it was written in the early eleventh century, and influenced by the *Apocalypse of Pseudo-Methodius*.[1246] The sibyls were women that the ancient Greeks believed were oracles. The *Tiburtine Sibyl* was a Roman sibyl, whose seat was the ancient Etruscan town of Tibur. It prophesies the advent a final Emperor in the world's ninth age, characterized by great wealth, victory over the foes of Christianity, an end of paganism, Gog and Magog, and the conversion of the Jews. In doing so, he will give way to the Antichrist. The prophecy relates that the Antichrist would be opposed by the Two Witnesses from the *Book of Revelation*, identified with Elijah and Enoch, after having killed the witnesses and started a final persecution of the Christians.

In 1589, the concept of the Third Rome resurfaced in the founding document of the Russian patriarchate, where it claimed that the rulers of Russia guaranteed the faith of not only their country, but that of the entire world. The Old Believers, Eastern Orthodox Christians who maintain the liturgical and ritual practices of the Eastern Orthodox Church as they existed prior to the reforms of Patriarch Nikon of Moscow between 1652 and 1666, continued to employ the doctrine of the Third Rome in the eighteenth and nineteenth centuries. The concept gained ascendency in the early twentieth century with the rise of communism in Russia.

Many identified communism with characterization Nikolai Berdyaev (1874 – 1948) of the Third Rome with what he believed was “Russian messianism,” which differentiated Russians from all other peoples and defined their historical mission.[1247] The Third Rome became Lenin’s Third International.[1248] Stalin used the Third Rome as a symbol of Russian greatness and independence from hostile imperialist powers. Following a series of decrees in the 1930s, historians were expected to recognize the “progressive” role that Russia had played in bringing non-Russian peoples under the

yoke of what would become the world's first communist state. During the Cold War, Western observers interpreted the adoption of the Third Rome doctrine as proof of the continental ambitions of "Soviet Expansionism."[1249]

Christian apocalypticism, according to Yaacov Yadgar, author of *Mysticism in 20th Century Hebrew Literature*, "is one of the prominent characteristics of theological and political Russian literature and thought during the first quarter of the 20th century. Unlike Russian Orthodox Christianity, Russian apocalyptic literature emphasized the collective-national aspect, the hero of the narrative being the Russian people."[1250] The roots of Apocalypticism, explains Yadgar, run deeper and richer in religious Russian literature than in Western European literature. A possible explanation for this is the high value of suffering in Russian culture. Apocalyptic thought is found in nineteenth-century Russian literature by writers who wished to revive the non-European tradition of Russia, such as Nikolay Gogol, Fiodor Dostoevsky, Vladimir Solovyov and Konstantin Leontiev. For example, redemption was dependent upon the East overcoming the West, which endangered the original Eastern spirit of Russia. This fact enabled central thinkers like Nikolai Berdyaev to view communism as a Messianic redemption, and the Bolshevik Revolution as an apocalyptic Gog and Magog war between Good and Evil.[1251]

Eurasianism

Oswald Spengler and Arthur Moeller van den Bruck, explained Kevin Coogan, echoed themes found in Eurasianism, a Russian political movement formerly within the primarily Russian émigré community, that posits that Russian civilization is not "European" or "Asian" but instead belongs to its own geopolitical concept of Eurasia. The Eurasianist idea of seeking a separate path from Europe was not new, but the Eurasianists employed new means to justify their ideology. Many Eurasianists believed that their predecessors were such Slavophiles as Leontiev and Berdyaev as well as Russian writers like Nikolai Gogol and Dostoevsky.[1252] Dostoyevsky made a separation of Russia from "European Europe"

a central theme. According to Joseph Frank on Dostoyevsky's *Winter Notes on Summer Impressions*: "Dostoevsky's purpose in *Winter Notes* is to convey the idea that European civilization is based on a soulless, heart-less materialism, and to imply by contrast-in virtue of his own reaction as a Russian-that such a civilization is inimical and anti-pathetic to the Russian spirit."[1253]

Like Dostoevsky, many in the far right in Imperial Russian around the turn of the nineteenth and twentieth centuries believed that the Kingdom of God could only succeed following the destruction of Western civilization.[1254] Dostoevsky described himself as a member of the particularly ardent brand of Slavophilism that believed: "Our great Russia, at the head of the united Slavs, will speak its own new, wholesome, and as yet unheard of word… to the entire world."[1255] In *Diary of a Writer*, Dostoevsky argued that the Russians possessed "two awful strengths," namely their "spiritual indivisibility" and their "closest unity with the monarch." He connected the "idea of the Russian people" within Orthodox Christianity.[1256] Dostoevsky heralded the approach of a final confrontation between the "Catholic idea," its opponent Protestantism, and "the third world idea, the Slavic idea, an idea coming into being." He noted that the resolution of these great world traditions could not be submitted to "petty, Judaizing, third-rate considerations."[1257]

David Riasanovsky, a leading expert on Eurasianism, argues that it "can be considered a product of… [the] application of European, especially German, geopolitical theories to Russia."[1258] According to former KGB officer Konstantin Preobrazhensky, Eurasianism was developed by Soviet intelligence in the 1920s, and later popularized by Alexander Dugin after the Soviet collapse.[1259] The key leaders of the Eurasianists were exiled White Russian intellectuals, headed by Prince Nikolai Trubetzkoy, and including P.N. Savitsky, P.P. Suvchinskiy, D. S. Mirsky, K. Ccheidze, P. Arapov, and S. Efron. Prince Trubetzkoy (1890 – 1938), a prominent linguist, ethnologist and a founder of phonology as scientific discipline, together with other Russian émigrés, founded the Prague School of linguistics.

Trubetzkoy insisted that Russia was a unique combination of Europe and Asia. Bolshevism was the last foreign attempt to impose a Western universalist ideology on the Russian people. In one respect, though the Russian Revolution represented the disastrous culmination of Western intervention, it nevertheless presented the possibility for a messianic transformation of Russian society the Bolshevik momentum would have exhausted itself, since it had destroyed the old Europhile elite. For that reason, the Eurasians, unlike the majority of White Russian émigrés, did not entirely reject the Revolution, but instead adopted a "constructive" approach towards the new Soviet state. The Eurasianists believed that the Soviet regime was capable of evolving into a new national, non-European Orthodox Christian government, shedding the initial mask of proletarian internationalism and militant atheism.[1260]

One fundamental variant of Eurasianism was advanced by Spengler.[1261] In *Decline of the West*, Spengler argues that Russia was an example of a historically "young" culture overwhelmed by an older, alien culture—the West. Fyodor Dostoevsky, according to Spengler, was the true spirit of Russia. The notion that the soul of Russia was Dovstoyeskian was first introduced to European intellectuals by van den Bruck. According to Dovtoevsky's adaptation of the myth, Russia was imparted with a divine mission to counter the corrupting influence of Western modernization and inaugurate the millennial New Age, the Third Rome. Merezhkovsky, along with Moeller, co-edited the first complete German edition of Dostoevsky's works. Merezhkovsky built on Dostoevsky by further incorporating the influence of Joachim of Fiore. Merezhkovsky argued that Dostoevsky's promotion of Russian autocracy and the Orthodox Church as a means to world salvation was intended to refer to the Second Coming. "Dostoevsky believed or wanted to believe his religion was Orthodoxy. But his true religion was… that which will come after Christianity, after the New Testament. It was apocalypse, the coming Third Testament, the revelation of God's Trinity, the religion of the Holy Spirit."[1262] According to Merezhkovsky, Dostoevsky longed for the End Time, believing that the apocalypse would cause the cleansing necessary to bring the millennial New

Age of peace, prosperity and power, under the reign of The Liberator.

Dasein

Martin Heidegger (1889 – 1976) would become one of the most influential philosophers of the twentieth century, and a major influence on the rise of Postmodernism. Heidegger's thought was influenced by Edmund Husserl (1859 – 1938), who established the school of phenomenology. Husserl was born into a Jewish family in 1859 in Proßnitz, a town in Moravia, where the Sabbatean Rabbi Eybeschütz had studied under Rabbi Meir Eisenstadt. Husserl was later baptized into the Lutheran Church in 1886. According to Athol Bloomer, "Phenomenology itself has roots in the teachings of Jacob Leib Frank who wished to encourage a spirituality that looked at truth from the perspective of man and his life."[1263] Heidegger wrote that *Being and Time* was made possible by his study of Edmund Husserl's *Logical Investigations*, and it is dedicated to Husserl "in friendship and admiration." *Being and Time*, in which he developed the concept of *Dasein* ("Being There"), has been described as the most influential version of existential philosophy, and Heidegger's achievements in the work have been compared to those of Kant in the *Critique of Pure Reason* and Hegel in *The Phenomenology of Spirit* and *Science of Logic*.

Husserl's assistant was Edith Stein (1891 – 1942), a German Jewish philosopher who converted to Catholicism and became a Discalced Carmelite nun. She was born into an observant Jewish family, but had become an atheist by her teenage years. From reading the works of the Marrano of the Carmelite Order, Teresa of Ávila, she was drawn to the Catholic faith. She was baptized on 1 January 1922 into the Catholic Church. She was eventually canonized as a martyr and saint of the Catholic Church, and she is one of six co-patron saints of Europe. She met Heidegger in 1929. She tried to bridge Husserl's phenomenology to Thomism. She was executed at Auschwitz and eventually canonized as a martyr and saint of the Catholic Church. She was beatified in 1987 by Pope John Paul II as St. Teresa Benedicta of the Cross.

Stein became friends with Gerda Walther, secretary to the Munich doctor and parapsychologist Albert von Schrenck-Notzing, the German medical doctor and a pioneer of psychotherapy and parapsychology, who was an associate of Freud and had participated in Max Theon's Cosmic Movement.[1264] Schrenck-Notzing was also a founding member of the formation of the German *Gesellschaft für psychologische Forschung* ("Society for Psychological Research"), with Max Dessoir and Wilhelm Hübbe-Schleiden, an associate of Henry Steel Olcott and Annie Besant, who founded the German Theosophical Society, to which belonged Franz Hartmann and Rudolf Steiner. In her childhood, Walther came into contact with her parents social democratic friends, including August Bebel, Klara Zetkin, Rosa Luxemburg, Wilhelm Liebknecht and Adolf Geck. Walther, who is considered an exponent of phenomenology, later became a student of Husserl.

Victor Farias in *Heidegger and Nazism* has revealed comments from Heidegger in 1933 such as, "the glory and the greatness of the Hitler revolution," and a speech in that same year where Heidegger proclaimed: "Doctrine and 'ideas' shall no longer govern your existence. The Führer himself, and only he, is the current and future reality of Germany, and his word is your law."[1265] In a 1948 letter to his former student—another leading Frankfurt Schooler, Herbert Marcuse—Heidegger explained his attraction to Nazism in these words: "I expected from National Socialism a spiritual renewal of life in its entirety, a reconciliation of social antagonisms and a deliverance of Western *Dasein* from the dangers of communism."[1266]

During a 1935 lecture, which was published in 1953 as part of his *Introduction to Metaphysics*, Heidegger refers to the "inner truth and greatness" of the Nazi movement.[1267] Karl Löwith, a former student who met Heidegger in Rome in 1936, recalled that Heidegger wore a swastika pin to their meeting, though Heidegger knew that Löwith was Jewish. Löwith also recalled that Heidegger "left no doubt about his faith in Hitler," and stated that his support for Nazism was in agreement with the essence of his philosophy.[1268]

Heidegger's friend Karl Jaspers recalled that in 1933, when he criticized *The Protocols of the Elders of Zion*, Heidegger responded:

“But there is a dangerous international alliance of Jews.”[1269] Jaspers, a friend of Max Weber’s family, was a German-Swiss psychiatrist and philosopher often viewed as a major exponent of existentialism in Germany. Jaspers worked at a psychiatric hospital in Heidelberg under Franz Nissl, successor of Emil Kraepelin, who would later go on to conduct Rockefeller-funded research in eugenics. In 1931, two years before the rise of Hitler, Jaspers wrote *Man in the Modern Age*, which concludes with a call for an authoritarian solution to liberal political “chaos.” After the Nazi seizure of power in 1933, Jaspers was considered to have a “Jewish taint” due to his Jewish wife, and was forced to retire from teaching in 1937. In 1938, he fell under a publication ban as well.

State of Exception

René Guénon influenced Carl Schmitt (1888 – 1985), another leading exponent of the Conservative Revolution, known as the “Crown Jurist of the Third Reich,” in formulating his theory of the Absolute State and the forces that work against it.[1270] Schmitt joined the Nazi party at the urging of Martin Heidegger.[1271] It was Schmitt who provided the legal justification for Hitler’s seizure of power. In 1933, Schmitt was appointed State Councilor by Hermann Göring, Hitler’s Reichsmarschall, and became the president of the Union of National-Socialist Jurists. As professor at the University of Berlin, he presented his theories as an ideological foundation of the Nazi dictatorship, and a justification of the “Führer” state with regard to legal philosophy.

Schmitt developed the doctrine of a necessary enemy. Schmitt’s pessimism draws from the political “realism” of Hobbes’ *Bellum omnium contra omnes* or “The war of all against all.” Schmitt proposed that there is a domain of life distinct from all the others, which he called the “political.” According to Schmitt, each area of human existence has its own particular form of dualism: in morality there is good and evil, in economics profits and liabilities, in aesthetics beauty and ugliness and so on. The “political,” for Schmitt, was based on the distinction between “friend” and “enemy.” The political exists wherever there exists an enemy, a group which is

different and holds different interests, and with whom there is a possibility of conflict. A population can be unified and mobilized through the political act, in which an enemy is identified and confronted.[1272] Schmitt declared, “I think, therefore I have an enemy; I have an enemy, therefore I am.”[1273]

According to Calvin Dieter Ullrich, “The symbolization of the katechon in Schmitt’s thought is used not only to legitimize his concept of sovereignty, but also becomes the basic structural principle around which the totality of history is to be conceived.”[1274] Schmitt employs the katechon in a defence of the concept of the political which would justify the prerogative of the total state to confront the chaos prevalent during the Weimar Republic, as well as the persistent threat of communism. As explained by Jacob Taubes:

> Schmitt’s interest was in only one thing: that the party, that the chaos not rise to the top, that the state remain. No matter what the price. This is difficult for theologians and philosophers to follow, but as far as the jurist is concerned, as long as it is possible to find even one juridical form, by whatever hairsplitting ingenuity, this must absolutely be done, for otherwise chaos reigns. This is what he [Schmitt] later calls the katechon: The retainer [der Aufhalter] that holds down the chaos that pushes up from below.[1275]

Based on Joseph de Maistre’s notion of the authority of the “executioner,” Schmitt developed the concept of the seizure of power by a powerful determined leader through the pretext of a state of emergency. Schmitt called such a crisis a “state of exception.” The person or institution which decides when the state of exception arrives is the true possessor of sovereignty, regardless of whether this is formally recognized or not. Effectively, a state of emergency presupposes the threat of a specific public enemy against whom a legitimate charismatic leader must exercise a sovereign decision.

Schmitt’s legal analysis of commissarial and sovereign dictatorship, based on Article 48 of the Weimar Constitution, first formulated in 1922, provided the legal basis for Hitler’s assumption of power, through the declaration of emergency and suspension of

rights of February 28, 1933. Schmitt then authored the necessary article justifying the enabling laws of March 24, 1933, which transformed Germany legally from a commissarial to a sovereign dictatorship. On February 27, 1933, the Nazis, under Göring's sponsorship, staged the Reichstag fire, and on February 28, Hitler suspended basic constitutional rights, and accused the Communists of sabotage, and imprisoned at least 4,000 alleged Communists, banning them from Parliament. On March 23, the Reichstag passed enabling legislation by a vote of 444 to 94, which stated that henceforth, the Executive as well as the Reichstag could pass laws. The "Act to Relieve the Distress of the People and the Reich," effectively legislated Schmitt's 1930 legal opinion authorizing Presidential rule, and installed Hitler's sovereign dictatorship.

National Bolshevism

Ernst Jünger (1895 – 1998)—a close friend of Heidegger and Carl Schmitt, and a contributor to Alfred R. Orage's *The New Age*—was an exponent of National Bolshevism. At the time, Jünger was the most famous soldier in Germany, the most highly decorated veteran of World War I. Jünger enjoyed a long-term friendship with Friedrich Hielscher (1902 – 1990), who is said to have "mentored" the Executive Secretary of the *Ahnenerbe*, Wolfram Sievers. Following Ernst von Salomon, who named Hielscher "Bogumil," Jünger nicknamed Hielscher "Bodo" or "Bogo" in reference to Hielscher's interest in Gnosticism.[1276] Hielscher was the founder of an esoteric or Neopagan movement, the Independent Free Church (UFK), which combined panentheism with paganism and nationalism. In Hielscher's theology, God is external to the universe, or the universe is contained within God, and within the universe are the "Twelve Divine Messengers," six male and six female, identified with the gods of Germanic paganism.

As described by Alexander Reid Ross in *Against the Fascist Creep*, as White Russian émigrés moved to Germany and forged an ultranationalist sense of anticommunist unity between their countries, some sought to unite with the Nazis to "liberate" their former homeland.[1277] Some adopted a semblance of socialism in the belief

that state communism would eventually evolve toward nationalism. For example, Nikolai Ustryalov (1890 – 1937) recognized the positive national contributions of the Bolsheviks and hoped that they would abandon internationalism in favor of a strong nationalist political economy—a kind of "national-bolshevism."[1278]

The movement had its origins when Moeller van den Bruck counterposed the tactic of opening the East to Spengler's well-known "theory of pessimism, arguing that Germany and Russia were both vigorous "young" peoples, and that the outcome of World War I "had separated them with finality from the decaying West."[1279] When Spengler and Moeller debated their respective positions at the June Club in 1920, Otto Strasser (1897 – 1974) was in the audience. With his brother Gregor, Otto later created the left or Strasserist wing of the Nazi Party. In his autobiography, *History in My Time*, Strasser described how he would never forget that fruitful discussion," when "the Pessimist and the Optimist of the West expounded their versions of the coming decades." Although "the two conceptions were opposed to each other," Spengler and Moeller were "yet attuned to each other and complimentary to each other, so that all of us, moved by this moment, solemnly swore to devote our lives to the realization of their visions."[1280]

The vision became known as National Bolshevism. National Bolshevism arose during the 1920s, when a number of German intellectuals began a dialogue which created a synthesis between radical nationalism (typically referencing Prussianism) and Bolshevism as it existed in the Soviet Union. The main figure in this movement was Ernst Niekisch (1889 – 1967) of the Old Social Democratic Party of Germany. Niekisch and his followers adopted the name of "National Bolsheviks" and looked to the Soviet Union as a continuation of both Russian nationalism and the old state of Prussia. Jünger and Niekisch were members of the Association for the Study of Russian Planned Economy (ARPLAN), along with Georg Lukacs, the Marxist philosopher who was among the primary influences on the Frankfurt School.[1281] All of them envisioned a Eurasian cooperation spanning from Russia to Portugal.

Although members of the Nazi party under Hitler did not take part in Niekisch's National Bolshevik project, characterizing

Bolshevism as a “Jewish conspiracy,” in the early 1930s there was a parallel tendency within the party which advocated similar views. Also known as Strasserism, for its leader, Gregor Strasser, the Nazi left-wing was the strand of Nazism that called for a worker-based and anti-capitalist form of Nazism. They included Aufbau member Karl Haushofer, who eventually came under suspicion because of his contacts with left-wing socialist figures within the Nazi movement, and his advocacy of essentially a German–Russian alliance. The Strasser brothers’ movement advocated neither capitalism nor Marxism, but instead a society organized “without masters,” in a natural hierarchy based on merit and an organic integration of syndicates and corporations bringing the nations of Europe into a new United States of Europe.[1282] However, their movement was crushed during the Night of the Long Knives.

Jünger’s 1932 work *Der Arbeiter* (“The Worker”) is considered a seminal National Bolshevik text. Along with Karl Haushofer, Jünger, Niekisch and other figures of the Conservative Revolution, the Strassers advocated National Bolshevism, a German-Russian revolutionary alliance which influenced the German Communists with connections to the Nazi left-wing.[1283] Jünger was the most prominent of the German Conservative Revolutionaries and considered one of the greatest German writers of the twentieth century, and although he was sympathetic of National Socialism he never joined the Nazi party. He was a highly-decorated German soldier in World War I, after which he became active in German politics, experimented in psychedelic drugs, and travelled the world.

Jünger’s accounts of the war, *The Storms of Steel and The Adventurous Heart*, celebrated the heroism of the battlefield, the real arena of the “world spirit.” Jünger identified the decline of civilization and the portent of an oblivion, joined with the feminization of Weimar, that had to be overcome. This *Zivilisationskritik* (critique of civilization) became his trademark, along with a rejection of the Enlightenment in favor of a more natural “deeper Enlightenment.” Jünger envisioned a “total mobilization” that would capture the imagination of the workers of the nation in a united industrial effort to bring catastrophe to the modern world and overthrow liberal democracy.[1284]

Jünger never joined the Nazi Party, and eventually turned against them by the late 1930s. His objections to the Nazis, which were influential on the members of the Stauffenberg plot to assassinate Hitler in July 1944, led to his dismissal from the Wehrmacht.[1285] He eventually settled in Wilfingen in the house of the Master Forester attached to the ancestral home of his executed friend Graf Claus Schenk von Stauffenberg, who was one of the leading members of the failed plot of 1944 to assassinate Adolf Hitler and remove the Nazi Party from power. There he founded the literary review *Antaios* with Mircea Eliade.[1286]

In 1946, Jünger met Armin Mohler (1920 – 2003), who is often considered a central intellectual figure of the post war extreme Right in Germany, and who would become his secretary. Mohler was also press secretary for Heidegger.[1287] Mohler also maintained extensive correspondence with Carl Schmitt.[1288] An important scholar on the German Conservative Revolution, Mohler was responsible for popularizing that term, in *Die Konservative Revolution in Deutschland 1918-1932: Ein Handbuch*, this PhD dissertation published in 1949 under the supervision of Karl Jaspers.

Otto Strasser fled first to Austria, then to Prague, Switzerland and France, and in 1941 he emigrated to Canada, where he was the famed “Prisoner of Ottawa.” During this time, Goebbels denounced Strasser as the Nazis’ “Public Enemy Number One” and put a price of $500,000 on his head. As an influential and uncondemned former Nazi Party member still faithful to many doctrines of National Socialism, he was initially prevented from returning to West Germany after the war, first by the Allied powers and then by the West German government. During his exile, he wrote articles on Nazi Germany and its leadership for a number of British, American and Canadian newspapers, including the *New Statesman*, and a series for the *Montreal Gazette*, which was ghostwritten by then Gazette reporter and later politician Donald C. MacDonald. A long time Canadian politician and political party leader and had been referred to as the “Best premier Ontario never had.”[1289]

Aryan Christ

Gregor Strasser, along with Ernst Hanfstaengl, Hermann Rauschning, Princess Stephanie von Hohenlohe, Friedelinde Wagner, and Kurt Ludecke, was an important source for the OSS report, *Analysis of the Personality of Adolph Hitler*, commissioned in 1943 by Bill Donovan of the OSS, and produced by Harvard psychologist Henry A. Murray, a recruit to the sex-cult of his friend, the psychologist Carl Jung. Jung was an important figure in the circles of the Conservative Revolution. Despite his known dabbling in the occult, Jung insisted that he was not a mystic. In a series of lectures given at London's Tavistock Clinic in 1935, which form one of the best introductions to his ideas, Carl Jung pointed out that "There is nothing mystical about the collective unconscious."[1290] At various times Jung spoke of his concept of the collective unconscious in biological and genetic language, or metaphysically as similar to Plato's Ideas, or at other times, mystically, as something along the lines of that experienced in Eleusinian mysteries.[1291] Jung told his audience that, "Mystics are people who have a particularly vivid experience of the processes of the collective unconscious."[1292] Yet Jung himself claims to have had "a particularly vivid experience of the processes of the collective unconscious."[1293] Yet, criticizing the Theosophy and Rudolf Steiner's Anthroposophy, Jung argues that the collective unconscious is the source of precisely "the same phenomena which the theosophical and Gnostic sects made accessible to the simple-minded in the forms of portentous mysteries"[1294] and complains that these groups appropriate the term "unconscious" because they are "fond of scientific terms in order to dress their speculations in a 'scientific' guise."[1295]

In *Memories, Dreams, Reflections*, Jung cites Nietzsche as a major influence, and he hoped that WWI would alert Europe to the danger of the "blond beast." In his 1935 lecture series at Tavistock, Jung broke off his remarks to refer to his prophecy of 1918. "I saw it coming," he told his fellow psychologists in the audience, "I said in 1918 that the 'blond beast' is stirring in its sleep and that something will happen in Germany. No psychologist then understood at all what I meant . . ." Commenting on the power of the archetypes to overrun

conscious decision, Jung called them “the great decisive forces.”[1296]

As described by Jay Sherry’s *Carl Jung: Avant-Garde Conservative*, Jung’s interest in Nietzsche was emblematic of his involvement in Germany’s Conservative Revolution. After his break with Freud, Jung became more active in Germany attending conferences at the School of Wisdom founded by Count Hermann Keyserling (1880 – 1946). Keyserling, who came from an aristocratic Russian Baltic family, was an important figure in the intellectual life of Weimar Germany. He married Countess Maria Goedela Bismarck, granddaughter of Otto Bismark. Before losing his fortune in the Bolshevik Revolution, Keyserling traveled around the world and wrote a book about his adventures, *The Travel Diary of a Philosopher*, which became a bestseller. In 1920, Keyserling founded his School of Wisdom in Darmstadt, Germany, in order to synthesize the knowledge of East and West. Keyserling invited many of his friends to participate in this new venture, including psychologist, sinologist and translator of the *I Ching*, Richard Wilhelm, theologian Paul Tillich, German novelist and Noble prize winner, Hermann Hesse and Noble prize winning Indian poet, Rabindranath Tagore, who was heavily involved with members of the Theosophical Society in England and India.

According to Noll, Keyserling “was unabashedly a *völkisch* German in his metaphysical outlook.”[1297] One of Keyserling’s central claims was that certain “gifted individuals” were “born to rule” on the basis of Social Darwinism. Keyserling was the first to use the term *Führerprinzip* (“leader principle”), which prescribed the fundamental basis of political authority in the governmental structures of the Third Reich. *Führerprinzip* can be most succinctly understood to mean that “the Führer's word is above all written law” and that governmental policies, decisions, and offices ought to work toward the realization of this end.[1298] It was at the School of Wisdom that Jung met Prince Karl Anton Rohan and became active in the *Kulturbund*. Jung published frequently in Rohan’s *Europäische Revue*. In a newspaper article entitled “The Fight against Neurosis and the Renewal of Europe,” Rohan wrote that “Jung stands among the leading avant-garde in the fight for a new Europe.”[1299]

At Keyserling's School of Wisdom, Jung also met Jakob Wilhelm Hauer (1881 – 1962), a German Indologist and religious studies writer. In 1920, Hauer formed the *Bund der Köngener*, a youth movement that came into contact with the Wandervogel tendency. The Bund, which was for a time led by Rudolf Otto, became attracted to the ideals of the *völkisch* movement, especially as Hauer began to move more towards developing his own religion.[1300] In 1932, Hauer founded the German Faith Movement, a religious society aimed at replacing Christianity in German-speaking countries with an anti-Christian and anti-Semitic modern paganism based on German literature and Hindu scripture. Hauer had initially hoped that it might be adopted as the state religion of the Third Reich. Hitler, however, thought little of Hauer and laughed at his followers who "made asses of themselves by worshipping Wotan and Odin and the ancient, but now obsolete, German mythology."[1301]

The movement had around 200,000 followers at its height. In his 1936 essay "Wotan," Jung speaks of *Ergriffenheit*, explained in the English version as "a state of being seized or possessed,"[1302] and characterizes Germany as "infected… rolling towards perdition."[1303] However, Jung saw Hauer's German Faith Movement as "decent and well-meaning people who honestly admit their *Ergriffenheit* and try to come to terms with this new and undeniable fact." He commends Hauer's book *Deutsche Gottschau* as an attempt "to build a bridge between the dark forces of life and the shining world of historical ideas."[1304]

Richard Noll, in *The Aryan Christ: The Secret Life of Carl Jung*, has argued that the early Jung was influenced by Theosophy, sun worship and *völkisch* nationalism in developing the ideas on the collective unconscious and archetypes.[1305] Jung initially interpreted the Nazi Movement as a manifestation of the "Wotan" archetype that had been reactivated in Germany.[1306] The accusation that Jung was a Nazi sympathizer stems from a magazine article he wrote in 1918, in which he drew distinctions between Jewish and German psyches to illustrate the variety of heritable elements of the collective unconscious. Jung is also accused of complying with the Nazi authorities, in particular with the cousin of Hermann Göring, Matthias

Göring, who became the leader of organized psychotherapy in Germany. Jung remained affiliated with German psychoanalysis from the rise of the Nazi regime in the 1930s, through the first years of the war—though he insisted that his main motivation was to aid disenfranchised Jews. As his Jewish friend James Kirsch noted, Jung was "a man with his contradictions." Another commentator later argued that Jung was "—to put the best face on it—confused by the politics of his day."[1307]

In *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*, Nicholas Goodrick-Clarke reports how Jung described "Hitler as possessed by the archetype of the collective Aryan unconscious and could not help obeying the commands of an inner voice." In a series of interviews between 1936 and 1939, Jung characterized Hitler as an archetype that often took the place of his own personality. "Hitler is a spiritual vessel, a demi-divinity; even better, a myth. Benito Mussolini is a man."[1308] Jung, explained Goodrick-Clarke, likened Hitler to Mohammed, the messiah of Germany who teaches the virtue of the sword. "His voice is that of at least 78 million Germans. He must shout, even in private conversation… The voice he hears is that of the collective unconscious of his race."[1309]

US military intelligence apparently found that claims of Jung's Nazi sympathies were unsubstantiated, and cleared him for employment in the OSS, where he was known as "Agent 488" by Allen Dulles. Jung had a devoted student in Mary Bancroft, who became Dulles' mistress. Dulles later remarked: "Nobody will probably ever know how much Prof Jung contributed to the allied cause during the war."[1310] Nearing the end of the war, Dulles exchanged letters with Jung on the best use of psychological techniques for turning the German "collective mind" from Nazism towards democracy.

Likely the most widespread application of Jung's theories is the Myers-Briggs Type Indicator (MBTI) assessment developed during the World War II, designed to measure psychological preferences in how people perceive the world and make decisions. Briggs and Myers adapted Jung's four psychological types, which were based on the four elements of classical cosmology on which the zodiac,

with its corresponding human character traits, was structured. Nicholas Campion comments that this is “a fascinating example of ‘disguised astrology’, masquerading as science in order to claim respectability.”[1311]

In conversation with Margaret Ostrowski-Sachs, a friend of Hermann Hesse, Jung admitted that he had kept his “secret knowledge” to himself for years, and only finally made it public in *Aion: Researches into the Phenomenology of the Self*, in 1951.[1312] Jung was also a student of astrology. He read Ptolemy’s *Almagest* and worked up charts for some of his patients. He was familiar with the astronomical phenomenon of the precession of the equinoxes. He was greatly interested in certain gradual transformations of archetypes, which he believed corresponded to the Platonic Great Year and the procession of the equinoxes, which results in the vernal equinox changing about every 2100 years, for a complete cycle 25,000 years.

As early as 1940, Jung was talking about the coming Age of Aquarius.[1313] *Aion* is, in fact, an essay in the evolution of consciousness, using the astrological ages as symbols of the collective unconscious, a kind of “precession of the archetypes.” Fish symbolism surrounds Christ because Christ was the central symbol of the Age of Pisces, the astrological sign of the fish. Previous ages, of Taurus and Aries, produced bull and ram symbolism. The coming age is that of Aquarius. As an example of how the archetypes work on the collective consciousness, Jung notes that Pope Pius XII’s decree on November 1, 1950, making the Assumption of Mary, Christ’s mother, part of Christian dogma, showed that Christianity recognized the need to include the feminine in the Godhead. The masses demanded it and their insistence was, Jung writes, “the urge of the archetype to realize itself.”[1314]

Jung’s work and writings from the 1940s onwards focused on alchemy. Though Evola rejected Jung’s interpretation of alchemy, Jung described Evola’s *The Hermetic Tradition* as a “magisterial portrayal of Hermetic philosophy.”[1315] In 1944, Jung published *Psychology and Alchemy*, in which he analyzed the alchemical symbols and came to the conclusion that there is a direct relationship between them and the psychoanalytical process. He

argued that the alchemical process was the transformation of the impure soul, symbolized by lead, to perfected soul, identified as gold, and a metaphor for the process of individuation.

In 1950, on the occasion of his seventy-fifth birthday, Jung set up a stone cube on the lakeshore, just west of Bollingen Tower, inscribing it on three sides. One side contains a quote taken from the *Rosarium philosophorum*, a sixteenth-century alchemical treatise. The second side depicts a Telesphorus figure, a homunculus bearing a lantern and wearing a hooded cape. The inscription includes “Time is a child at play, gambling; a child's is the kingship,” a fragment attributed to Heraclitus, and “He points the way to the gates of the sun and to the land of dreams,” a quote from Homer’s *Odyssey*, which refers to Hermes the psychopomp, who leads away the spirits of the slain suitors. The second side also contains a four-part mandala of alchemical significance. The top quarter of the mandala is dedicated to Saturn, the bottom quarter to Mars, the left quarter to Sol-Jupiter [male], and the right quarter to Luna-Venus [female]. The third side, that faces the lake, bears a Latin inscription of sayings which, Jung says, “are more or less quotations from alchemy.”[1316]

In 1951, near the end of his life, Jung published a book called *Aion: Researches into the Phenomenology of the Self*, named after the Hellenistic deity of time and the zodiac, with a cover photograph featuring *Deus Leontocephalus*, in reference to the lion-headed god of Mithraism. According to Noll, “When Jung became one with Aion in his visionary initiation experience, in his imagination he was not only becoming a full participant in the mysteries of Mithras; he was experiencing a direct initiation into the most ancient of the mysteries of his Aryan ancestors.”[1317]

By the 1950s, Jung began to include numerous references to Kabbalistic ideas and sources in his works. Jung claimed to have read the “whole of *Kabbalah Denudata*” of Christian Knorr von Rosenroth, and quoted the works of Gershom Scholem.[1318] He acknowledged his debt to the Kabbalah of Isaac Luria in the writing of his *Answer to Job* for the idea that man must help God in completing creation.[1319] Jung’s last great work, *Mysterium Coniunctionis*, is a treatise on alchemy completed in 1954, filled with discussions of such Kabbalistic symbols as Adam Kadmon, the

divine archetypes or Sefiroth, and the union of the Holy One and his *Shekhinah*. As Drob explains:

> These Jewish symbols (which in some but not all instances were mediated for Jung through the Christian Kabbalah) became important pivots around which Jung constructed his final interpretations of such notions as the archetypes and the collective unconscious, and his theory of the ultimate psychological purpose of man.[1320]

In an interview conducted in 1955, Jung remarked that "the Hasidic Rabbi Dov Baer from Mezeritch [a disciple of Rabbi Yisrael Baal Shem Tov, the founder of Hasidism], whom they called the Great Maggid… anticipated [my] entire psychology in the eighteenth century," calling the Maggid "a most impressive man."[1321] As Drob points out, the Maggid had posited a notion that clearly anticipated Jung's own "psychologization" of the objects of religious discourse.[1322] In his autobiographical *Memories, Dreams, Reflections*, Jung described experiencing visions, following his heart attack in 1944, which involved overtly Kabbalistic themes.[1323] Finally, in his Kabbalistic vision, Jung identifies himself with Rabbi Simon ben Yochai, who, according to Jewish tradition, is the author of the *Zohar*.

Land and Sea

The Kabbalah also provided the basis for Carl Schmitt's geopolitical interpretation of history. Schmitt's speculations strongly influenced those of Ernst Jünger, who according to Steven M. Wasserstrom, elaborated what he calls a "cabala of enmity," based on Kabbalistic traditions he associated with the myth of Leviathan myth, in an "anti-Jewish politico-theosophical program." Jewish enmity, explains Wasserstrom, was as central for Jünger as it was for Schmitt. And according to Jünger, who adopted Schmitt's concept: "The great goal of the political will is Leviathan."[1324] As Schmitt explained in *The Leviathan in the State Theory of Thomas Hobbes*, in the course of the Middle Ages two major categories of

interpretations of the symbolism of the Biblical creature emerged: the one Christian and the other Kabbalistic. He notes that in Luther's translation of the Bible that leviathan is called the "dragon in the sea." He notes that this interpretation approaches the apocalyptic beasts of the Book of Revelation as the "beast rising from the sea," and that the myths of the battles against the dragons such as Siegfried, Saint Michael, and Saint George can also be traced to the Leviathan. He also refers to the teachings of the Mandaeans, according to whom the Leviathan, at the end of the world, swallows the universe and all those who have failed to separate themselves from the world. Schmitt also mentions Isaac La Peyrère, Menasseh ben Israel's co-conspirator, in his "for many reasons, important" book, about a reference to the "pre-Adamites" in the Book of Job, which deals with the Chaldean magicians who cite the Leviathan *qui Daemon est* ("who is the devil"), and that he adds that it has been affirmed that there exists a land and a sea leviathan or, in other words, a land and a sea demon.[1325]

In *Land and Sea*, Schmitt elaborated an occult-inspired interpretation of the geopolitical theories of Mahan and Mackinder, which pitted sea power against land power. Julien Freund, a sociologist and political theorist, who expanded on Schmitt's work, coined the term *thalassopolitics*, "to call into question certain conceptions of geopolitics that privilege telluric phenomena over maritime phenomena."[1326] In *Land and Sea*, Schmitt cites a prophecy by Roman poet Seneca, in his tragedy *Medea*, and makes reference to mythical land of Thule, and which he believed foreshadowed the current geopolitical conflicts:

> The Indian drinks of the icy Araxes.
> The Persians quaff the Elbe and the Rhine.
> An age will come in the far-off centuries,
> When Ocean will loosen the bonds of things,
> And the whole broad Earth will be revealed,
> When Thetis will disclose new worlds.
> And Thule will no longer be the bound. [1327]

Schmitt ultimately traces the land and sea dichotomy of the Medieval Kabbalah and its discussions of an apocalyptic war between Leviathan and Behemoth—beasts described in the *Book of Job*. In Jewish Apocrypha and Pseudepigrapha, Behemoth is the primal unconquerable monster of the land, while Leviathan is the primal monster of the waters of the sea. A Jewish rabbinic legend describes a great battle which will take place between them at the end of time. The two beasts were also the theme of one of William Blake's twenty-two engraved prints from his series, *Illustrations of the Book of Job.* According to Schmitt:

> According to the medieval interpretations put forth by the cabbalists, world history is a combat between the strong whale, leviathan, and the no less strong behemoth, a terrestrial animal, which was represented imaginatively as a bull or an elephant. The names leviathan and behemoth had been borrowed from the *Book of Job* (40 and 41). According to the cabbalists, behemoth tries to tear leviathan to pieces with its horns and teeth, while in turn, leviathan tries hard to stop the land animal's mouth and nostrils with its flaps and fins in order to deprive it of food and air. This is a graphic illustration, which only the mythological imagery can convey, of the blockade to which a sea power subjects a land power by cutting its supplies in order to starve it to death. In the end, the two opponents kill each other.[1328]

According to Schmitt, the dichotomy is based on the notion of the four elements— earth, water, air, fire—a concept pivotal to astrology, alchemy and magic. It would appear that humans are dominated by the first, earth, but Schmitt points out that there are also legends of deities and also men born of the sea. And some nations, like the Vikings and the English, became "children of the sea." The birth of England as a sea power Schmitt traces to the reign of Elizabeth I and her sponsorship of the pirates Francis Drake, Walter Raleigh and Henry Morgan. They presented, Schmitt believed, the fulfillment of a prophecy attributed to Merlin the magician: "The lion's cubs will turn into the fishes of the sea."[1329]

World history, therefore, according to Schmitt, “is the history of the wars waged by maritime powers against land or continental powers and by land powers against sea or maritime powers.”[1330] Everywhere we look in history we see this struggle between Land and Sea. Land and Sea, he explains, become “two distinct worlds, and two antithetical, juridical convictions.”[1331] For instance, Persia against Greece, Sparta against Athens, and Rome against Carthage. In the nineteenth century, the great example of the struggle between Land and Sea Powers was England and Russia. Key to the opposition to Britain as a sea power was the consolidation of German power under a single dictatorial leader.

When Schmitt fell out of favor with the SS he travelled to Spain, Portugal, and Italy under synarchist sponsorship, providing lectures on how to continually legitimize the fascist governments of those nations.[1332] Following his capture in 1945 by the American forces, and after spending more than a year in an internment camp, Schmitt refused every attempt at de-Nazification, which effectively barred him from positions in academia. Despite being isolated from the mainstream of the academic and political community, he continued his studies, especially of international law.

17. Frankfurt School

Defeating Evil from Within

Leading American Fabians contributed to several organizations as instruments to advance left-wing ideals. One of the more important of these is the New School for Social Research, founded in 1919.[1333] Despite their association with Nazism, there was a curious overlap between the Jewish members of the Frankfurt School and the exponents of the German Conservative Revolution. Together, they shared the influence of Sabbatean antinomianism, in a transgressive approach to art and culture referred to as "defeating evil from within." Steven M. According to Wasserstrom, the post-war avant-garde milieu grew out of what he called "cultural Sabbateanism."[1334]

As indicated by Roger Griffin, the noted scholar of fascism, while fascism has tended to be seen incorrectly as opposed to modernism, there was a significant interplay between the sources of the avant-garde and the German Conservative Revolution. Many of these sources, Griffin points out, are not normally associated with modernism, such as the Futurists, Expressionists, Dadaists, Sorelians, and radical aesthetes from Van Gogh, Rilke, Stravinsky, D'Annunzio to Virginia Woolf, George Bernard Shaw, Wyndham Lewis, and Ernst Jünger.[1335] Instead, Griffin suggests that modernism must be expanded to embrace not just experimentalism in literature, art, and architecture, but to radical or revolutionary politics. The common denominator, Griffin explains, is:

> …that in different ways the projects and movements in question aimed to put to an end to what Spengler portrayed as 'the decline of the West,' reverse what Max Weber called the 'disenchantment' of modern society, resolve what Sigmund Freud described as 'the discontents' of civilization, satisfy modern man's (and woman's) search for a 'soul' explored by

Carl Jung, and remedy what Heidegger interpreted as a loss of 'being at home in the world".[1336]

Prince Nikolai Trubetzkoy, one of the founders of Eurasianism, was a close friend of Roman Jakobson (1896 – 1982), who is credited with spreading the Prague School views on phonology after Trubetzkoy's death. Jakobson was also affiliated with the Frankfurt School, founded in 1923 by a predominantly Jewish group of philosophers and Marxist theorists as the *Institut für Sozialforschung*, "Institute for Social Research," at the University of Frankfurt. The school's main figures sought to learn from and synthesize the works of such varied thinkers as Kant, Hegel, Freud, Max Weber and Georg Lukacs, focusing on the study and criticism of culture developed from the thought of Freud. The Frankfurt School's most well-known proponents included Max Horkheimer (1895 – 1973), Erich Fromm (1900 – 1980), media theorist Theodor Adorno (1903 – 1969), Herbert Marcuse (1898 – 1979), Walter Benjamin (1892 – 1940) and Jurgen Habermas (b. 1929).

The term Frankfurt School describes the works of scholarship and the intellectuals who were the Institute for Social Research (*Institut für Sozialforschung*), an adjunct organization at Goethe University Frankfurt, founded in 1923, by Carl Grünberg, a Marxist professor of law at the University of Vienna. The Frankfurt School originated through the largesse of the wealthy student Felix Weil (1898 – 1975), a Jewish German-Argentine Marxist. In 1922, Weil organized the First Marxist Workweek (*Erste Marxistische Arbeitswoche*) in effort to synthesize different trends of Marxism into a coherent, practical philosophy. The success of the Workweek prompted the formal establishment of a permanent institute for social research.

Georg Lukács participated in the *Arbeitswoche*. During the Hungarian Soviet Republic, Lukács was a theoretician of the Hungarian version of the red terror. The Red Terror was a period of political repression and mass killings carried out by Bolsheviks after the beginning of the Russian Civil War in 1918. In an article in the *Népszava*, in 1919, he wrote that "The possession of the power of the state is also a moment for the destruction of the oppressing

classes. A moment, we have to use."[1337] Lukács later became a commissar of the Fifth Division of the Hungarian Red Army, and ordered the execution of eight of his own soldiers in 1919. In that same year, he fled to Vienna was arrested, but was saved from extradition due to a group of writers including Thomas and Heinrich Mann. Thomas Mann later based the character Naphta on Lukács in his novel *The Magic Mountain*. During his time in Vienna in the 1920s, Lukács befriended other Left Communists who were working or in exile there, including Victor Serge, Adolf Joffe and Antonio Gramsci. In 1924, shortly after Lenin's death, Lukács published in Vienna the short study *Lenin: A Study in the Unity of His Thought*. In 1925, he published a critical review of Nikolai Bukharin's manual of historical materialism.

In addition to Hegel, Marx, and Weber, Freud became one of the foundation stones on which the Frankfurt School's interdisciplinary program for a critical theory of society was constructed. In 1927, Fromm, a trained psychoanalyst, helped to found the Frankfurt Psychoanalytic Institute which shared a building with the Frankfurt School. Eminent psychoanalysts like Anna Freud, Paul Federn, Hans Sachs, and Siegfried Bernfeld gave lectures to the general public, sponsored by the Frankfurt School. Max Horkheimer, the Frankfurt School's director, also sat on the board of the Psychoanalytic Institute. Fromm a member of both institutes, helped the Critical Theorists educate themselves about the fundamentals of psychoanalytic theory.[1338]

The Frankfurt School's "critical theory" was defined by Max Horkheimer in *Traditional and Critical Theory* (1937) as social critique meant to effect sociologic change and realize intellectual emancipation, by way of enlightenment that is not dogmatic in its assumptions.[1339] The purpose of critical theory is to analyze the true significance of the ruling understandings (the dominant ideology) generated in bourgeois society, by showing that the dominant ideology misrepresents how human relations occur in the real world, to legitimate the domination of people by capitalism. Hence, the task of the Frankfurt School was sociological analysis and deconstruction of the ruling-class narrative as an alternative path to realizing the Marxist revolution.

Steven M. Wasserstrom explains that the scholar responsible for communicating the Frankist notion of "defeating evil from within" was Gershom Scholem, the renowned twentieth-century expert on the Kabbalah—regarded as having founded the academic study of the subject. Scholem, along with Hans Kohn and Hugo Bergmann, was among the leaders of Brit Shalom, a small Zionist faction that advocated binationalism. Zohar Maor has argued that that their purported moderation and consistent opposition to the prevailing Zionist agenda of a Jewish state in Palestine issued from *völkisch* nationalism. [1340] According to Maor, the source of *völkisch* tendency was the influence of Martin Buber, who worked closely with Bosnian-Serb mystic Dimitrije Mitrinovic, one of the most important contributors to Alfred P. Orage's *New Age*, and who was linked with Wassily Kandinsky. Along with Frieda and D.H. Lawrence, Franz Kafka, Alma Mahler, the wife of Gustav Mahler, Buber was a member of the sexual cult of Dr. Otto Gross [1341]

The direct influence of Herder's approach, as well as that of Goethe, explains Shapira, is apparent in the views Buber expressed on nationalism at a special meeting of the Twelfth Zionist Congress in 1921, and which he later elaborated on in a 1949 article entitled, "Toward an Understanding of the National Idea."[1342] Buber, explains Maor, "advocated a new Jewish religiosity, based on his version of Hasidism, centered around the sanctification of the worldly aspects of life."[1343] As Zionists tended to regard increased Jewish spirituality with the degeneration resulting from exile, they aspired to revive "authentic" ancient Judaism, which was rooted in the soil and corporeality. Thus, Buber advocated that only a return to the material aspects of life could foster the "organic unity" of the people.[1344] According to Maor, "The Nietzschean transvaluation that Buber presents as the authentic core of Hasidism follows from this hallowing of the natural."[1345] Buber wrote, "There is nothing that is evil in itself; every passion can become a virtue… Every act is hallowed, if it is directed toward salvation."[1346]

Scholem saw Buber as the herald of the Messiah, and as the only Zionist thinker who truly grasped Judaism's depth.[1347] In *The Founding Myths of Israel*, Ze'ev Sternhell explains that Scholem not

only did not abandon Buber's *völkism*, but even adopted its most hazardous aspect: its immoralism.[1348] In an unpublished draft essay, "Politik des Zionismus," Scholem argued: "Morality is a little nonsense [*Geschwätz*] (when it is rightly understood; when wrongly understood it is most essential)." As explained by Sternhell, Scholem defined politics as a realm in which actions are principally regarded as means. In effect, politics is a closed system where external considerations are irrelevant. Scholem argued, "The demand for equivalence of the political and the ethical, not to speak of the popular demand for their identification… is a conceptual confusion."[1349] For that reason, Scholem wrote, "Sometimes I start to think that Friedrich Nietzsche is the only one in modern times who said anything substantial about ethics."[1350]

Scholem, by tracing the origins of Jewish mysticism from its beginnings in Merkabah all the way forward to its final culmination in the messianic movement of Sabbatai Zevi, rehabilitated perceptions of the Kabbalah as not a negative example of irrationality or heresy but as supposedly vital to the development of Judaism as a religious and national tradition.[1351] According to Scholem's "dialectical" theory of history, Judaism passed through three stages. The first is a primitive or "naïve" stage that lasted to the destruction of the Second Temple. The second is Talmudic, while the final is a mystical stage which recaptures the lost essence of the first naïve stage, but reinvigorated through a highly abstract and even esoteric set of categories. In order to neutralize Sabbateanism, Hasidism had emerged as a Hegelian synthesis.

According to Wasserstrom, Scholem's classic essay "Redemption Through Sin," "remains one of the most influential essays written not only in Jewish Studies but in the history of religion more generally."[1352] The appearance of the mystical messiah, explained Scholem, caused an "inner sense of freedom" which was experienced by thousands of Jews. He explains, "powerful constructive impulses… [at work] beneath the surface of lawlessness, antinomianism and catastrophic negation… Jewish historians until now have not had the inner freedom to attempt the task."[1353] In *Major Trends in Jewish Mysticism*, Scholem speaks of the "deeply fascinating doctrine of the holiness of sin," and in *On The*

Kabbalah and its Symbolism he confesses that "[o]ne cannot but help be fascinated by the unbelievable freedom… from which their own world seemed to construct itself."[1354] Scholem told his friend Walter Benjamin of his attraction to "the positive and noble force of destruction," and declared that "destruction is a form of redemption."[1355]

The influence of Hasidism in the Frankfurt School was also felt in the thought of Erich Fromm, who was also deeply immersed in Judaism and later indicated how he was influenced by the messianic themes in Jewish thought. Central to Fromm's worldview was his interpretation of the Talmud and Hasidism. He began studying *Talmud* as a young man under Rabbi J. Horowitz and later under Rabbi Salman Baruch Rabinkow, a Chabad Hasid. While working towards his doctorate in sociology at the University of Heidelberg, Fromm studied the *Tanya* by Rabbi Shneur Zalman of Liadi, the founder of Chabad. Fromm contended that Freud was one of the "architects of the modern age," along with Einstein and Marx, but considered Marx both far more historically important than Freud and a finer thinker.[1356]

Martin Jay, in his history of the Frankfurt School, concedes that the Kabbalah would have had some influence as well, as noted by Habermas. Jay summarizes:

> Jurgen Habermas has recently argued that a striking resemblance exists between certain strains in the Jewish cultural tradition and in that of German Idealism, whose roots have often been seen in Protestant Pietism. One important similarity, which is especially crucial for an understanding of Critical Theory, is the old cabalistic idea that speech rather than pictures was the only way to approach God.[1357]

Several of the key members of the group had orthodox Jewish upbringings, or at least studied and practiced some elements of Judaism. For Walter Benjamin and Erich Fromm, their Judaic heritage figured importantly in key stages of their lives and works. Judaism was only of some significance at different stages for Leo Löwenthal and Max Horkheimer, while the religion appears not to

have been particularly important for Marcuse and Adorno. According to Wasserstrom, Adorno is another example of "cultural Sabbateanism," when he stated: "Only that which inexorably denies tradition may once again retrieve it."[1358] Jurgen Habermas cites the example of the *Minima Moralia* of Adorno who, despite his apparent secularism, explains that all truth must be measured with reference to the Redemption—meaning the fulfillment of Zionist prophecy and the advent of the Messiah:

> Philosophy, in the only way it is to be responsive in the face of despair, would be the attempt to treat all things as they would be displayed from the standpoint of redemption. Knowledge has no light but what shines on the world from the redemption; everything else is exhausted in reconstruction and remains a piece of technique. Perspectives would have to be produced in which the world is similarly displaced, estranged, reveals its tears and blemishes the way they once lay bare as needy and distorted in the messianic light.[1359]

Members of the Frankfurt School were initially positive towards Heidegger, but became more critical at the beginning of the 1930s following his drift to the right. In 1928, Marcuse studied with Husserl and wrote a Habilitation with Heidegger, which was published in 1932 as *Hegel's Ontology and Theory of Historicity*. Walter Benjamin, an ardent Zionist who was highly influenced by his close friend Gershom Scholem, had also studied under Husserl and Heidegger. Walter Benjamin wrote "Theories of German Fascism" (1994) as a review of *War and Warrior*, a collection of essays edited by Ernst Jünger.

According to Wasserstrom, Carl Schmitt was another example of "cultural Sabbatianism," expressed through the "imperative to defeat evil from within." [1360] Despite his Nazi affiliations, Schmitt was also associated closely with well-known Jewish philosophers like Walter Benjamin and Leo Strauss (1899 – 1973).[1361] As a youth, Strauss was "converted" to political Zionism as a follower of Zeev Jabotinsky. He was also friends with Gershom Scholem and Walter Benjamin, who were both strong admirers of Strauss. He

would also attend courses at the University of Freiburg taught by Martin Heidegger. Because of the Nazis' rise to power, he chose not to return to his native country and ended up in the United States, where he spent most of his career as a professor of political science at the University of Chicago. Prior to teaching at the University of Chicago, Strauss had secured a position at The New School of Columbia University where he joined the Frankfurt School exiles.

Schmitt's highly positive reference for Leo Strauss was instrumental in winning Strauss the scholarship funding that allowed him to leave Germany, when he ended up teaching at the Rockefeller-funded University of Chicago. In turn, Strauss's critique and clarifications of *The Concept of the Political* (1932) led Schmitt to make significant emendations in its second edition. Schmitt's work has attracted the attention of numerous philosophers and political theorists, including Frankfurt Schoolers Walter Benjamin and Jürgen Habermas, as well as Friedrich Hayek, Jacques Derrida, Hannah Arendt and Giorgio Agamben.

Civilization and its Discontents

Following Hitler's rise to power in 1933, members of the Frankfurt School left Germany for Geneva before moving to New York in 1935, where they became affiliated with the New School. There, they became associated with the University in Exile, which the New School had founded in 1933, with financial contributions from the Rockefeller Foundation, to be a haven for scholars dismissed from teaching positions by the Italian fascists or Nazi Germany. As Frankfurt School historian Martin Jay explains, "And so the International Institute for Social Research, as revolutionary and Marxist as it had appeared in Frankfurt in the twenties, came to settle in the center of the capitalist world, New York City."[1362]

The New York State Legislative Committee described the New School as: "established by men who belong to the ranks of near-Bolshevik Intelligentsia, some of them being too radical in their views to remain on the faculty of Columbia University."[1363] British Fabians such as Sir William Beveridge, J.M. Keynes, Graham Wallas, Julian Huxley, Bertrand Russell, J.B.S. Haldane and Harold Laski lectured

at the New School for Social Research. The American counterparts of the British Fabians included such personages as: John Dewey, Clarence Darrow, Roger Baldwin, Felix Frankfurter, Franz Boas, Wesley C. Mitchell, Harry A. Overstreet, Max Ascoli and Walter Lippmann. Soviet partisans such as: Moissaye Olgin (later exposed as a top Soviet agent) also participated in the New School activities. [1364]

Beginning to teach at the New School in 1939 was Austrian psychologist Wilhelm Reich (1897 – 1957), the father of the Sexual Revolution, who developed the Freudo-Marxist theories of the Frankfurt School.[1365] Reich is regarded as one of the most radical figures in the history of psychiatry. It was after he arrived in the United States that he coined the term "orgone," a word derived from a combination of "orgasm" and "organism," which he used to refer to a primordial cosmic energy he believed he had discovered and which others referred to as "God." In 1940, he started building "orgone energy accumulators," devices that his patients sat inside to harness the reputed health benefits, leading to newspaper stories about "sex boxes" that cured cancer.

Reich, who developed the Freudo-Marxist theories of the Frankfurt School, began to teach at the New School in 1939.[1366] Like much of the Frankfurt School's philosophy, Reich's ideas were based on Freud's theory of repressed instincts. Freud also denied the inherent moral nature of the human being. Rather, Freud believed human behavior was motivated by unconscious drives, primarily by the libido or "Sexual Energy." Freud proposed to study how these unconscious drives were repressed and found expression through other cultural outlets. He called this therapy "psychoanalysis." Freud's theory was based on the notion that humans have certain characteristic instincts that are inherent. Most notable are the desires for sex and the predisposition to violent aggression towards authority figures and towards sexual competitors, which both impede the gratification of a person's instincts.

In his seminal book, *Civilization and its Discontents*, Freud described what he believed to be a fundamental tension between civilization and the individual. The primary conflict, he suggested,

stems from the individual's quest for instinctual freedom and civilization's opposite demand for conformity and repression of instincts. Many of humankind's primitive instincts, such as the desire to kill and the insatiable lust for sexual gratification, are evidently harmful to the well-being of the rest of society. As a result, civilization creates laws to repress these instincts. However, this process, argued Freud, instills perpetual feelings of discontent in its citizens. People develop neuroses because they cannot tolerate the frustration they experience from the inability to fulfill these instincts.

Reich was the author of several influential books, including *The Mass Psychology of Fascism* (1933) and *The Sexual Revolution* (1936). *The Mass Psychology of fascism* explores how fascists come into power and explains their rise as a symptom of sexual repression. In it, Reich also speculates that matriarchy is the only genuine family type of a "natural society." *The Sexual Revolution*, whose original subtitle was "for the socialist restructuring of humans," analyzes what Reich considered a crisis of the "bourgeois sexual morality."

Acéphale

Walter Benjamin corresponded much with Theodor Adorno and Bertolt Brecht, and was occasionally funded by the Frankfurt School under the direction of Adorno and Max Horkheimer. Benjamin befriended novelist Hermann Hesse, composer Kurt Weill, and Hannah Arendt—who had a romantic relationship with Heidegger. The surrealists also looked to the Marxist dialectic and the work of such Frankfurt School exponents as Benjamin and Marcuse. In 1937, Benjamin met George Bataille (1897 – 1962), who was also affiliated with the Surrealists, and heavily influenced by Hegel, Freud, Marx, the Marquis de Sade and Friedrich Nietzsche and Guénon.[1367] Benjamin later preserved Bataille's *Arcades Project* manuscript, attended meetings of the College de Sociology and Bataille's *Acéphale* society, and was reportedly accompanied by Theodor Adorno and Max Horkheimer.

Jeffrey Mehlman links the transgressive and antinomian elements in Bataille's thought to Sabbateanism through Benjamin's

friendship with Scholem.[1368] Bataille writing has been categorized as “literature of transgression.” He was a coprophiliac, a necrophiliac and committed, by his own confession, an incestuous sexual act, in a state of “arousal to the limit,” upon his mother’s corpse after her death.[1369] Bataille wrote that human beings, as a species, should move towards “an ever more shameless awareness of the erotic bond that links them to death, to cadavers, and to horrible physical pain.”[1370] His novel *Histoire de l’oeil* (“Story of the Eye”), published under the pseudonym Lord Auch (literally, Lord “to the shithouse,” was initially read as pure pornography, while *Blue of Noon*, which had autobiographical undertones, explored incest, necrophilia, and politics. Bataille, wrote one of his admirers, “displayed a quasi-religious veneration” of the disgusting. He added:

> Herein lie the affinities between Bataille’s world view and the discourse of “negative theology” or redemption through sin… The duality between the ‘sacred’ and the ‘profane’ obsessed him, but the habitual signs were reversed. He elevated acts of profanation or desecration to epiphanies: singular mystical moments of Oneness with the All… For Bataille… the act of willfully violating taboos offered privileged access to the holy. [1371]

Fascinated by human sacrifice, Bataille founded a secret society, *Acéphale*, the symbol of which was a headless man. According to legend, Bataille and the other members of *Acéphale* each agreed to be the sacrificial victim as an inauguration, though none of them would agree to be the executioner.[1372] Members of the society were also invited to meditation on texts of Nietzsche, Freud and de Sade. The core of Bataille’s work is characteristic of writers who have been categorized within “literature of transgression.”

Together with other contributors to *Acéphale*, Bataille published a special issue in 1937 titled *Réparation á Nietzsche* (“Repair of Nietzsche). Before 1939, there was a broad consensus that Nietzsche was the ideological godfather of fascism and Nazism.[1373] Contributors included critics of Nazism like Heidegger’s friend Karl

Jaspers and Karl Löwith, who sought to rehabilitate Nietzsche by suggesting that he had been misappropriated. A student of Husserl and Heidegger, Löwith was one of the most prolific German philosophers of the twentieth century. From 1941 to 1952, he taught at the Hartford Theological Seminary and The New School for Social Research. In an essay "On My Philosophy," Jaspers wrote: "While I was still at school Spinoza was the first. Kant then became the philosopher for me and has remained so… Nietzsche gained importance for me only late as the magnificent revelation of nihilism and the task of overcoming it." In "Nietzsche's Madness," Bataille says, "He who has once understood that in madness alone lies man's completion, is thus led to make a clear choice not between madness and reason, but between the lie of 'a nightmare of justifiable snores,' and the will to self-mastery and victory."[1374]

The infamous Marquis de Sade, after whom the words "sadism" and "sadist" were derived, is best known for the execrable *The 120 Days of Sodom*. Starting in the 1930s, French philosophers Simone de Beauvoir, Maurice Blanchot, Jean Paulham, Pierre Klossowski, and George Bataille celebrated the sovereign transgressor, the Marquis de Sade, as a model of perfect freedom. They were preceded by Guillaume Apollinaire, who described de Sade as "the freest spirit that ever lived." According to Wasserstrom, at the same time French writer and artist Pierre Klossowski (1905 –2001) was extolling de Sade as a liberator contributing to the spirit that led to the French Revolution, Scholem described Jacob Frank in much the same terms in "Redemption through Sin."[1375]

Pierre Klossowski participated in most issues of Bataille's *Acéphale* in the late 1930s. Pierre was the eldest son of Baladine Klossowska, who was descended from Russian Jews who had emigrated to East Prussia, and his younger brother was the painter Balthus. The Klossowski children grew up in an art-world environment, with frequent visits to their household by famous artists and writers, including Pierre Matisse, André Gide—who mentored Pierre. These also included Rainer Maria Rilke, considered one of the most significant poets in the German language—with whom his mother had an affair. Rilke was also a friend to Gurdjieff's collaborator, Thomas de Hartmann. Rilke had an affair with Freud's

assistant, Lou Andreas-Salomé, whom Nietzsche had been in love with.

Eranos Conferences

As summarized by Wasserstrom, “In short, Scholem’s antinomian necessity ‘to defeat evil from within’ enjoyed a certain elective affinity not only with the College of Sociology, Eranos, and the history of religions, but with a scattered elite of postreligious intellection.”[1376] Founded by Bataille and Klossowski, the College of Sociology was a loosely-knit group of French intellectuals, named after the informal discussion series that they held in Paris between 1937 and 1939, when it was disrupted by the war. The group met for two years and lectured on many topics, including the structure of the army, the Marquis de Sade, English monarchy, literature, sexuality, Hitler, and Hegel. Participants also included Hans Mayer, Jean Paulhan, Jean Wahl, Michel Leiris, Alexandre Kojève and André Masson.

Swiss writer and cultural theorist Denis de Rougemont, who wrote the classic work *Love in the Western World*, was another leader of the College of Sociology. De Rougemont introduced Paris to the works of Heidegger, Kierkegaard, and Karl Barth before World War II, through his magazine *Hic et Nunc*. He wrote the classic work, *Love in the Western World*, which explores Sufi influence on the psychology of love from Courtly Love and from the legend of *Tristan and Isolde* to Hollywood. At the heart of his inquiry is what he regards as the inescapable conflict in the West between marriage and passion. Marriage is a formal convention associated with social and religious responsibility, while passion has its roots in the accounts of unrequited love celebrated by the troubadours of medieval Provence, acknowledging their debt to the Sufis. These early poets, according to de Rougemont, preached an Eros-centered theology, by which this mystical erotic tradition was inherited in the West.

Eranos was an intellectual discussion group founded in 1933, dedicated to the study of psychology, religion, philosophy and spirituality which met annually in Ascona, near the site of Monte Verità. The group was founded by the Dutch socialite Olga Froebe-

Kapteyn at the suggestion of the eminent German religious historian, Rudolf Otto. Fröbe-Kapteyn had originally planned for the Casa Gabriella she had built in Ascona to be used by the Theosophist Alice Bailey, but Bailey declined, suggesting that the area was associated with black magic. When Fröbe-Kapteyn met Carl Jung at Count Hermann Keyserling's School of Wisdom, he suggested the auditorium be used as a meeting place between East and West.[1377]

Over the years, interests at Eranos included, Yoga and Meditation in East and West, Ancient Sun Cults and the Symbolism of Light in the Gnosis and in Early Christianity, Man and Peace, Creation and Organization and The Truth of Dreams. Participants over the years have included the scholar of Hinduism, Heinrich Zimmer, Karl Kerényi the scholar of Greek mythology, the Traditionalist Mircea Eliade, Gilles Quispel the scholar of Gnosticism, Gershom Scholem, and Henry Corbin a scholar of Islamic mysticism. Denis de Rougemont, another thinker who linked prewar Paris and postwar Ascona, once evoked the Eranos ideal with the slogan, "Heretics of the World Unite!"[1378]

École Libre

The New School also played a role in the founding of the *École Libre des Hautes Études* in 1942, with the support of the Rockefeller Foundation, for French academics in exile.[1379] Its founders included Jacques Maritain (1882 – 1973), and Jewish philosophers Jean Wahl (1888 – 1974)and Gustave Cohen (1879 –1958). Wahl began his career as a follower of Henri Bergson and William James and is known as among those who introduced Hegelian thought in France in the 1930s. In the second issue of *Acéphale*, Georges Bataille's review, Wahl wrote an article titled "Nietzsche and the Death of God," concerning Karl Jaspers' interpretation of his work. The reception of Jaspers, Heidegger's secretary, in the English-speaking world was strongly affected by the critique of his work initiated by Georg Lukacs, Ernst Bloch, and subsequently by associates of the Frankfurt School, all of whom accused him of some degree of intellectual complicity in the rise of the German fascism in the early 1930s.[1380] Wahl came to the U.S. after having escaped from being

interned as a Jew at the Drancy internment camp, north-east of Paris.

In addition, anthropologist Claude Lévi-Strauss, historian Elias Bickerman, and linguist Roman Jakobson all taught at the *École Libre*. Jakobson (1896 – 1982) was a pioneer of structural linguistics, who with Russian Eurasianist Nikolai Trubetzkoy, in effect founded the modern discipline of phonology. Jakobson was born in Russia in 1896 to a well-to-do family of Jewish descent. Jakobson escaped from Prague in early March 1939, and ended up in New York, where he taught at the New School, the American branch of the Frankfurt School, where he was closely associated with the Czech émigré community. Through his decisive influence on Claude Lévi-Strauss and Roland Barthes, among others, Jakobson became a pivotal figure in the adaptation of structural analysis to disciplines beyond linguistics, including philosophy, anthropology, and literary theory. [1381]

Jacques Maritain's grandfather was Jules Favre, a Freemason and a friend of Victor Hugo, the author of *Les Miserables* and *The Hunchback of Notre-Dame*.[1382] Hugo was also a close friend of Saint-Yves d'Alveydre and Edward Bulwer Lytton's son, the Earl of Lytton. Hugo was also close friends with Adolf Crémieux, the head of the *Alliance Israëlite Universelle*. In 1904, Maritain married Raïssa Oumançoff, a Russian Jewish émigré. They underwent a spiritual crisis which was resolved when they attended the lectures of Henri Bergson at the *Collège de France*. Bergson's critique of scientism dissolved their intellectual despair and instilled in them "the sense of the absolute."[1383] They then converted to the Roman Catholic faith in 1906. Maritain also discussed mystical theology in his famous work *The Degrees of Knowledge*, drawing on Aquinas, and the Marian mystics and Marranos, St. Teresa of Avila and St. John of the Cross.[1384]

Maritain was a friend and erstwhile supporter of René Guénon, with whom he corresponded frequently on philosophy and metaphysics.[1385] Guénon hoped to convince Maritain and the Catholic Church to revitalize Christianity through a dialogue with oriental religions and he envisaged a restoration of traditional "*intellectualité*" in the West on the basis of Roman Catholicism and

Freemasonry.[1386] Maritain abandoned *Action Française* in 1926 when it was condemned by the Catholic Church for its nationalistic and anti-democratic tendencies.[1387] Maritain began to develop the principles of a liberal Christian humanism and defense of natural rights. At the height of his fame, in the 1920s and 30s, Maritain lectured at Oxford, Yale, Notre Dame, and Chicago. He also taught at Paris, Princeton, and Toronto. By the early 1930s, Maritain was an established figure in Catholic thought, and gained an international reputation as an outspoken anti-fascist and opponent of anti-Semitism.[1388]

It was during his time with *Action Française* that Maritain made his acquaintance of his close friend, the artist Jean Cocteau (1889 – 1963), a purported Grand Mastser of the Priory of Sion.[1389] In his early twenties, Cocteau had become associated with *Action francaise* and with the writers Ernst Jünger, Marcel Proust, André Gide, and Maurice Barrès. Cocteau also met the poet Guillaume Apollinaire, artists Pablo Picasso and Amedeo Modigliani, and numerous other writers and artists with whom he later collaborated. He wrote the libretto for Stravinsky's opera-oratorio *Oedipus rex*. He was also a close friend of Victor Hugo's great-grandson, Jean, with whom he shared an interest in spiritualism and the occult, soon becoming well versed in Hermeticism.

When he and Maritain met, Cocteau had recently lost his companion Raymond Radiguet and had plunged into opium addiction. Maritain supported Cocteau throughout his recovery. Under Maritain's influence, Cocteau made a temporary return to the sacraments of the Catholic Church. Cocteau again returned to the Church later in life and undertook a number of religious art projects. Biographer James S. Williams describes Cocteau's politics as "naturally Right-leaning."[1390] During the Nazi occupation of France, Cocteau's friend Arno Breker—who was Hitler's favorite artist—convinced him that Hitler was a pacifist and patron of the arts with France's best interests in mind.

Last Taboo

Freud's theories were excessively concerned with sex and even incest, which is reflected in Sabbateanism. As Scholem noted, the Sabbateans were particularly obsessed with upturning prohibitions against sexuality, particularly those against incest. Orgiastic rituals were preserved for a long time among Sabbatean groups and among the Dönmeh until about 1900.[1391] Thus, Freud disguised a Frankist creed with psychological jargon, proposing that conventional morality is an unnatural repression of the sexual urges imposed during childhood. Freud theorized about incest and used the Greek myth of Oedipus to point out how much he believed that people desire incest and must repress that desire.

Cocteau, who was another visitor to Pierre Klossowski's household, depicted the family in scenes of his 1929 *Les Enfants Terribles*, a novel about an incestuous relationship between a brother and a sister. In addition to *Les Enfants Terribles*, Cocteau is best known for the films *The Blood of a Poet* (1930), *Beauty and the Beast* (1946), *Les Parents terribles* (1948), and *Orpheus* (1949). Cocteau designed the set for a production of the occult-inspired opera *Pelléas et Mélisande*. Cocteau wrote the mildly homoerotic and semi-autobiographical *Le livre blanc* ("The White Book"), and his work was pervaded with homosexual undertones, homoerotic imagery, symbolism or camp.

French anthropologist Lévi-Strauss (1908 – 2009) was one of the central figures in the structuralist school of thought, and considered the universal taboo against incest as the cornerstone of human society. In 1941, Lévi-Strauss was granted admission to the United States and offered a position at the New School in New York. Alongside James George Frazer and Franz Boas, Jewish-French anthropologist and ethnologist Lévi-Strauss is regarded as the "father of modern anthropology."

Through Freud's influence, the "incest taboo" would become an issue of fundamental concern to the Frankfurt School. For example, Levi-Strauss, considered the universal taboo against incest as the cornerstone of human society. Incest, he believed, was not naturally repugnant, but became prohibited through culture. Lévi-Strauss' theory was based on an analysis of the work of Marcel Mauss (1872 – 1950) who believed that the basis of society is the need for the

exchange of gifts. Because fathers and brothers would be unwilling to share their wives and daughters, a shortage of women would arise that would threaten the proliferation of a society. Thus was developed the “Alliance theory,” creating the universal prohibition of incest to enforce exogamy. The alliance theory, in which one’s daughter or sister is offered to someone outside a family circle starts a circle of exchange of women: in return, the giver is entitled to a woman from the other’s intimate kinship group. This supposedly global phenomenon takes the form of a “circulation of women” which links together the various social groups in single whole to form society.

18. Vichy Regime

Synarchist Pact

In 1938 and 1939, the synarchist leader Jean Coutrot (1895 – 1941) travelled several times to England, where he met with Aldous Huxley, author of *A Brave New World* whom the Chavin Report of 1941 described as "pro-national-socialist."[1392] In 1936, Huxley and Coutrot, an engineer educated at the *École Polytechnique* who had been associated with *Action française*,[1393] founded the Center for the Study of Human Problems (CSHP), which was funded by the Rockefeller Foundation.[1394] According to the 1941 report by Henri Chavin, at the time the Director of *Sûreté nationale*, to the French Minister of the Interior, the CSHP was one of several synarchist fronts, which were all set up for the purpose of recruiting members to the *Mouvement Synarchique d'Empire* (MSE), of which Coutrot was the leader.[1395] The MSE became the secret power network behind the Vichy Regime, headed by Marshal Philippe Pétain (1856 – 1951), the collaborative government that brought an end to the French Third Republic—the system of government adopted in France from 1870, when the Second French Empire collapsed during the Franco-Prussian War—in July 10, 1940 after France's defeat by Nazi Germany.

Also affiliated with the CSHP was Huxley's friend and fellow Fabian, H.G. Wells. In *Open Conspiracy: Blue Prints for a World Revolution* (1928), Wells wrote:

> …will appear first, I believe, as a conscious organization of intelligent and quite possibly in some cases, wealthy men, as a movement having distinct social and political aims, confessedly ignoring most of the existing apparatus of political control, or using it only as an incidental implement in the stages, a mere movement of a number of people in a certain direction who will presently discover with a sort of surprise the common object

> toward which they are all moving… In all sorts of ways they will be influencing and controlling the apparatus of the ostensible government.[1396]

Coutrot's MSE was a direct successor of Papus' Martinist Order. Papus' death in 1916 had resulted in a schism in the Martinist Order over its involvement in politics. The activists under Victor Blanchard —eventual Brotherhood Polaires member and associate of H. Spencer Lewis the founder of AMORC—who was head of the secretariat of the Chamber of Deputies of the French Parliament, formed a breakaway group, the Martinist and Synarchic Order, which established the Synarchic Central Committee in 1922, designed to pull in promising young civil servants and "younger members of great business families."[1397] The Committee soon became the *Mouvement Synarchique d'Empire* (MSE) in 1930, with the aim of abolishing parliamentarianism and replacing it with synarchy, headed by Jean Coutrot, a close friend of Marshal Petain,[1398] and who had been affiliated with *Action française*.[1399]

In a level of secrecy along Martinist lines, members of the MSE were recruited from elite circles who are expected to enroll new adherents from among their peers. The candidate has no contact with the organization until the day he is invited to join. Then he receives a copy of the "*Pacte synarchiste revolutionnaire,*" known as the *Synarchist Pact*. Coutrot owned a copy of the pact and was suspected of being one of its authors. The *Synarchist Pact* is a hundred-page booklet, bound with a sealed gold band, which bears two numbers, one for identifying himself and one for his sponsor. About the organizational set-up and the policy-making bodies, he is told nothing. Every precaution is taken to ensure secrecy.[1400] The document opens with the following warning:

> All illicit possession of the present document opens one to sanctions without foreseeable limits, whatever the channel by which it was received. In such a case, it is best to burn it and at no point to speak of it.[1401]

The *Synarchist Pact* argued, based on the "four orders that correspond to the Hindu caste system," that a "division of people into order is natural and conforms with tradition," and set out a program for "invisible revolution" or "revolution from above," meaning taking over a state from within by infiltrating high offices. The first step was to take control of France, before creating the "European Union."[1402] The "empire" after which the MSE is named is defined as "the organic grouping of major nations," of which there are to be five: Eurafrica, the countries of the British Empire, the Americas, the Pan-Eurasian nations, and the Asian nations.

The activities of the synarchists were also exposed in the French collaborationist daily *L'Appel*. It was Coutrot's "strange death" by suicide announced in *L'Appel* in 1941 of Jean Coutrot, which precipitated a swirl of rumors in the collaborationist press in Paris about a "synarchist conspiracy" that became a massive sensation. According to *L'Appel*, the synarchist movement was an international in scope, emerging after the Treaty of Versailles of 1919, and which is financed and led by certain groups belonging to the international high finance and banking. It aims essentially to overturn, in all the countries where they exist, parliamentary regimes deemed insufficiently devoted to their interests, and moreover, who are too difficult to manipulate, due to the large number of people whose assistance would need to be secured. It also proposes to replace these governments with authoritarian regimes that are more amenable, in which all powers are concentrated in banking groups specially designated for each country.[1403]

According to *L'Appel*, the synarchists had connections in Britain and in the United States, especially with the American DuPont and Ford interests. Irenee du Pont (1876 – 1963), president of the DuPont company and the most imposing and powerful member of the dynasty, was an admirer of Hitler and Mussolini. Despite the fact that he had Jewish blood, he advocated a race of supermen to be achieved through eugenics policies. By 1915, Du Pont had begun to absorb General Motors. The du Pont company, and particularly GM, was a major contributor to Nazi military effort. Du Pont's GM and Rockefeller's Standard Oil of New Jersey collaborated with IG Farben, the Nazi chemical cartel, to form Ethyl GmbH.[1404]

According to the newspaper, the synarchists had access to the American embassy in Vichy, then headed by Admiral William D. Leahy, a close friend President Franklin D. Roosevelt.[1405] Banks such as Rothschild, Lazard, Banque d'Indochine or Banque Worms therefore financed many fascinating small groups in the inter-war period.[1406] Michael Sordet, in "The Secret League of Monopoly Capitalism," published in the scholarly Swiss review, *Schweiner Annalen*, describes the synarchist movement in Europe as "The representatives of international high finance," who helped bring fascism to power in Germany and who contributed to the defeat of France and the rise of Petain.[1407]

French historian Annie Lacroix-Riz has identified Hypolite Worms, and Jacques Barnaud, the director of Banque Worms, and original founders of the MSE.[1408] The MSE's leaders were mainly executives of Banque Worms and members of Opus Dei involved in the Vichy regime's collaboration with the Nazis. After the Banque de France, Banque Worms was the second most powerful bank in the country. Banque Worms was founded in 1928 by Hypolite Worms as a division of Worms & Cie, which founded by his grandfather in 1910. The Woms banking dynasty were one of sixteen Jewish families that belonged to the *haute bourgeoisie d'affaires*, including Oppenheim and Dupont.[1409] There was also a Worms branch of the Rothschilds, after Charlotte Jeanette Rothschild, the daughter of the dynasty's founder, Mayer Amschel Rothschild, married Benedikt Moses Worms (1801 – 1882).

Les Veilleurs

While the leadership of the MSE remained a secret, the names of two of the authors the Synarchist Pact were revealed: Vivien Postel du Mas and businessman Jean Coutrot.[1410] Postel du Mas along with Jeanne Canudo were both behind the founding of the MSE.[1411] Postel du Mas was also a member of the French Theosophical Society, and around 1936, founded the Theosophical branch *Kurukshétra* based on ideas of the pro-German right.[1412] It is this branch that supposedly gave birth in 1937 to the Synarchist Empire

Movement. Both du Mas and his associate Canudo—remembered as an energetic campaigner for European unity—belonged to Guénon's Brotherhood of the Polaires.[1413]

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Postel du Mas was also involved a group called *Les Veilleurs* ("the Watchers") founded by a French occultist René Adolphe Schwaller de Lubicz (1887 – 1961) who was also a student of Theosophy and Saint-Yves d'Alveydre's synarchy.[1418] Despite being born of a Jewish mother, de Lubicz along with other members of the Theosophical Society broke away to form an occult right-wing and anti-Semitic organization, which he called *Les Veilleurs*, to which the young Rudolf Hess also belonged.[1419] Some have argued it was possible that Hess borrowed ideas from the Watchers which he could have introduced to the Thule Society. As Joscelyn Godwin points out, there's even a phonetic link between "Thule" and the name of the Watchers' inner circle, "Tala."[1420]

Still another member of de Lubicz' Watchers was Julien Champagne, who some believe was the true identity of Fulcanelli, the mysterious French alchemist and author of *Le Mystère des Cathédrales* about the sacred architecture of the Templars. However, according to Pierre Plantard's collaborator in the Priory of Sion myth, Paul Le Cour, Fulcanelli was none other than the alchemist Eugène Canseliet.[1421] Canseliet had also been a member of the Brotherhood of Heliopolis with Schwaler de Lubicz.[1422] Fulcanelli was a confidant of de Lubicz and collaborated with him in several alchemical experiments. However, De Lubicz claimed that Fulcanelli

had not only plagiarized his ideas on the symbolism of cathedrals, but had also attempted to make gold without fully understanding the procedure. It has also been suspected that de Lubicz himself was Fulcanelli.[1423]

Subsequently, de Lubicz went to Egypt, where he spent years studying the temple at Luxor. *Le Temple de l'Homme*, published in 1958, was his exposition of the secret meaning of Pharaonic architecture. Jean Cocteau was also in contact with Schwaller de Lubicz, with whom he shared numerous synarchist ties. Cocteau, who stayed with the Lubiczes in Egypt, said, "I am a heretic by birth —may I be forgiven. I kneel down before the Lubicz family."[1424]

André VandenBroeck, a student of de Lubicz, learned of the connection of Postel du Mas and Canudo to the Watchers and remarked that he had heard about "the secret society that is said to have been a gray eminence behind the French governments of the 1930s and early 1940s, and that is believed in some quarters to wield power in France even to this day," and he adds that du Mas' *Synarchic Pact* "made its way in the corridors of the Third Republic and during the Occupation."[1425]

An important witness to their synarchism was the Parisian publisher Maurice Girodias. Girodias was born Maurice Kahane in Paris, the son of a Jewish father and Catholic mother. Kahane was the founder of the Obelisk Press, which Girodias would later take over, and which published erotica as well as works by Henry Miller, James Joyce and Anaïs Nin. Girodias described Canudo as the "occult brain behind the radical and socialist parties, a militant adventuress of feminine Freemasonry and the cause of women in general."[1426] Girodias was involved with an esoteric society that met at Postel du Mas' apartment to hear the "secret masters" speaking through a trance medium. Girodias first became intrigued at lectures by Krishnamurti at the Theosophical Society in 1935, where Postel du Mas and Canudo led a group dressed as Templar knights wearing red capes and riding boots. [1427]

X-Crise

The CSHP was one of many groups founded by Coutrot who met at the Pontigny Abbey—one of the four daughter houses of Cîteaux Abbey, along with Morimond, La Ferté and Clairvaux—founded in 1114 by Hugh of Mâcon, who later joined his friend St. Bernard at the Council of Troyes in 1128 to officially approve and endorse the Templars on behalf of the Church. In 1909, the abbey was purchased by the philosopher Paul Desjardins, who from 1910 to 1914 held meetings there every year, known as "Decades of Pontigny," where the intellectual elite of Europe met including Antoine de Saint-Exupéry, Jean-Paul Sartre, Simone de Beauvoir, T.S. Eliot, Thomas Mann, Heinrich Mann and Nikolai Berdyaev.[1428] Between 1922 and 1939, Desjardins reorganized the conferences to evaluate the future of Europe, bringing together annually such notables as and Denis de Rougemont.[1429]

According to the Chavin Report, the CSHP was one several groups, such as X-Crise, the *Comité national de l'organisation française* (CNOF), *Centre national de l'organization scientifique du travail* (COST), the *Groupements non-conformistes*, and the Institute for Applied Psychology, that Coutrot had founded as synarchist fronts allegedly for the purpose of recruiting members of the MSE. The Chavin Report also questions the source of Coutrot's extensive funds. It notes that Coutrot was never paid for his involvement in COST and financed the entire costs of all his groups and their publications himself, though he has severed all business activity since 1936. His annual expenses would have attained at least 300,000 French francs, which is the equivalent today in US dollars of approximately $1.2 million.[1430] In 1938 and 1939, Coutrot travelled several times to England, where he met with Aldous Huxley, which the Chavin Report as "pro-national-socialist."[1431]

X-Crise was a French technocratic movement created in 1931 by former students of *École Polytechnique* (also known by the nickname "X"), where Coutrot had studied engineering, and which included Gérard Bardet and André Loizillon, and whose members included Raymond Abellio, Louis Vallon, Jules Moch and Alfred Sauvy, who as head of the INED demographic institute after World War II and coined the term "Third World." Abellio, who would go on to play an important role in the post-War French New Right and the

formulation of the Priory of Sion mythos, explained that, “we wanted to make X-Crise the crucible of a mysterious occult society called ‘Synarchy’ and of which Jean Coutrot was then designated as the promoter.”[1432]

Aimee Moutet described Controt as the engineer who was most representative of the various areas of thought that characterized the profession in the 1930s.[1433] According to Jackie Clarke, Coutrot was “a leading light in France’s movement for industrial rationalization: an office-bearer at the *Comité national de l'organisation française* (CNOF), he addressed numerous meetings and published widely on questions of industrial organization and efficiency.”[1434] Controt also took an interest not just in economic matters, but also social, scientific, aesthetic topics. He wrote for publications like *Plans, La nouvelle revue francaise*, and *La grande revue*, and to newspapers such as *La Republique* or Georges Valois’ *Chantier cooperatifs*.

Center for the Study of Human Problems (CSHP)

In 1930s France, many key words transcended the usual right-left divide. In addition to “Revolution,” “Plan,” and “corporatism,” was the term “new man.”[1435] The purpose of the CSHP was to create an environment that would foster the evolution of the new man. To this end, Coutrot endorsed the work of Maria Montessori, the founder of the Montessori Method of education. Montessori herself aspired to the creation of a “better type of man, a man endowed with superior characteristics as if belonging to a new race: the superhuman of which Nietzsche caught glimpses.”[1436] CSHP members included Hyacinthe Dubreuil, Jean Ullmo, Alfred Sauvy, Henri Focillon, Serge Chakotin participated in CSHP meetings.[1437] The CSHP also included Alfred Sauvy, the French demographer who coined the term Third World (“*Tiers Monde*”). French historian Henri Foucillon, who had been a member of CSHP, became the honorary president of the *École Libre des Hautes Études*.[1438] Professor Roger du Teil of Nice, who was a fellow member of the CSHP, lent his support to the experiments of Freudian psychologist Wilhelm Reich.[1439]

The eugenicist Alexis Carrel (1873 – 1944) was also a member of Coutrot's CSHP.[1440] In 1906, Carrel joined the newly formed Rockefeller Institute of Medical Research in New York where he spent the rest of his career.[1441] He was awarded the Nobel Prize in Physiology or Medicine in 1912. In 1924 and 1927, as an honorary member of the Academy of Sciences of the USSR. From the early 1930s, Carrel advocated the use of gas chambers to rid humanity of its "inferior stock," and endorsed scientific racism. In 1935, Carrel published a best-seller, *L'Homme, cet inconnu* ("Man, The Unknown"), which Carrell advocated, in part, that mankind could better itself by following the guidance of an elite group of intellectuals, and by incorporating eugenics into the social framework. In the 1936 preface to the German edition of the book, Carrel had added praise for the eugenics of the Nazis, writing that:

> In Germany, the government has taken strong measures against the increase of minorities, lunatics, criminals. The ideal situation would be that every individual of this kind is eliminated when he has shown himself dangerous.[1442]

Alexis Carrel became affiliated with the Parti Populaire Français (PPF) of Jacques Doriot (1898 – 1945). In 1941, through connections to the cabinet of Philippe Pétain, Carrel went on to advocate for the creation of the *Fondation Française pour l'Etude des Problèmes Humains* (French Foundation for the Study of Human Problems), which implemented the eugenics policies under the Vichy regime.[1443] Carrel's association with the CSHP and with PPF led to investigations of collaborating with the Nazis, but he died before any trial could be held.[1444]

Rape of the Masses

According to Yann Moncomble, it is worth noting that Carrel's ideas coincided with the ambitions H.G. Wells and Sergei Chakhotin (1883 – 1973), who worked for Carrel's institute.[1445] Chakhotin was a Russian émigré biologist who worked with physiologist Ivan Pavlov.[1446] Chakhotin had numerous contacts with the Fabian

Society, including Bertrand Russell, his “great friend” H.G. Wells, and he was also friends with Albert Einstein.[1447] Chakhotin, who once referred to himself as “the first minister of propaganda in Europe,”[1448] had extensive experience as head of propaganda under Kerensky and later with the anti-Soviet Don government, and during the 1930s as a specialist adviser on anti-Nazi propaganda in social democratic movements in Germany, Denmark, Belgium, Britain and France. Chakhotin designed the Three Arrows, the symbol of the Iron Front, an anti-Nazi, anti-monarchist and anti-communist paramilitary organization formed in the Weimar Republic. [1449]

Between 1930 and 1933, Chakhotin held a three-year research scholarship at the Kaiser Wilhelm Institute for Medical Research in Heidelberg. The institute was the vision of Ludolf von Krehl (1861 – 1937), a renowned physician and director of the University of Heidelberg’s Medical Clinic. Von Krehl was a member of the *Nationalsozialistischer Lehrerbund* (“National Socialist Teachers League”), which was founded by former schoolteacher Hans Schemm (1929 – 1935), the *Gauleiter* or party leader of the regional branch of Bayreuth, a position obtained only by direct appointment from Adolf Hitler. Its goal was to make the Nazi worldview and foundation of all education and especially of schooling. In 1936, Hitler awarded von Krehl the eagle shield of the German Reich.[1450]

With the advent of the Third Reich in 1933, the University of Heidelberg supported became known as a Nazi university, and dismissed a large number of staff and students for political and racial reasons. In 1933, members of the faculty and students took part in book burnings at *Universitätsplatz* (“University Square.” Most Jewish and Communist professors that did not leave Germany were deported. The inscription above the main entrance of the New University was changed from “The Living Spirit” to “The German Spirit.”[1451]

The University of Heidelberg was involved in Nazi eugenics, including forced sterilizations carried out at the women’s clinic and the psychiatric clinic, then directed by Carl Schneider (1891 – 1946). Schneider, joined the Nazi Party in 1932, and after the Nazis assumed power in 1933, associates observed his transformation

from “a modest scholar with an umbrella and briefcase, occupied with the most subtle kind of investigation of schizophrenia,” to a man who, as “a leader of German psychiatry, took on the mission of preaching National Socialism and offering his own enlightened program of work therapy as a National-Socialist approach par excellence.”[1452] Schneider coined the term “national therapy” for ridding the populace of genetic contaminants threatening the psychological and physical health of the Aryan population.[1453] He collected the brains of murdered Jews.[1454]

Coming under increasing suspicion for this anti-fascist activism, Chakhotin fled to Denmark in 1933, where he was received by his friend Charlotte Weigert a follower of the Anthroposophy of Rudolph Steiner. Weigert introduced Chakhotin to Xenia Jacobsen, widow of the owner of the Carlsberg brewery, and lived at their property which was named “Swastika.” Chakhotin also found work at the Institute of General Pathology of the University of Copenhagen, led by Professor Oluf Thomsen, another great friend of Weigert. There he met atomic physicist, Professor Niels Bohr.[1455]

Between 1936 and 1939, Chakhotin became closely associated with Jean Coutrot. Chakhotin found a sympathetic audience in the CSHP for his ideas on conditioned reflexes and propaganda, and was encouraged by them to write the *The Rape of the Masses*: *the psychology of totalitarian political propaganda* during 1938.[1456] The book, which attempts to synthesize Marxism and behaviorism, was dedicated to Pavlov and H.G. Wells, and soon gained status as a classic work on the theory of propaganda. Although Chakhotin criticized the techniques of persuasion of the Nazis, he nevertheless excused that: “To rapidly build socialism, the true democracy, one must employ the same [fascist] method of provoked obsession, which functions here no longer by fear, but by enthusiasm, joy, and love. A violent propaganda of nonviolence!”[1457]

Chakhotin took the work of Pavlov on conditioned reflexes in a new direction, claiming to have discovered that all life forms struggled to survive through four universal instincts, in declining order of potency: the combative or defensive impulse; food; the sex drive, and lastly the protective parental or maternal instinct.[1458]

Chakhotin claimed to have confirmed in his study of German elections that modern propaganda techniques had more powerful impact on the less educated masses, representing about 90% of the population, than by rational or intellectual arguments that reached only 10%. The 10%, according to Chakhotin, "is composed of the politically indifferent and hesitant, also the lazy, tired and exhausted, depressed by the problems of everyday life… beings who have a fragile nervous system, who allow themselves to be easily manipulated by imperative orders, who are readily seized by fear, and who often are quite happy to be dominated and directed".[1459] Thus, by targeting the majority through propaganda based on aggression and fear, it was the Nazi Party that was proving most successful, with an increasing possibility of seizing power through a constitutional or "democratic" coup. The key to gaining influence over the masses, Chakhotin argued, was through repetitive use of symbols that could act instantaneously on emotions and trigger conditioned reflexes.[1460]

Science Action Liberation

Chakhotin dedicated *The Rape of the Masses* to Pavlov and H.G. Wells who praised the work.[1461] One of the main ideas of the book was one also dear to Wells: a federal world state, for which Chakhotin provided a diagram of its proposed structure. The book, according to Wells:

> … is the most luminous and comprehensive exposition of contemporary social psychology. This book deals with the subject from all sides and thoroughly. He analyzes the historical process in the light of the most modern criticism, and the diagnosis of the events we are experiencing leads him to the convincing establishment of the measures to be taken. I am proud to say how much I agree with the ideas presented in this book as masterful as modern.

One of the main ideas of Chakhotin's book was one dear to Wells as well: a federal world state, for which Chakhotin provided a

diagram for its proposed structure. In 1944, Chakhotin founded Science Action Liberation (SAL), to fulfill the “Plan,” which coincided exactly with the ideas of Wells’ Open Conspiracy.[1462] The five founders of were Pierre Girard, G.E. Monod-Herzen, Francois Perroux, Morris B. Sanders and Chakhotin. Monod-Herzen was a member of the Theosophical Society, as well as the Brotherhood Polaires, and author of works on alchemy and Sri Aurobindo[1463] Perroux, a French economist, was a student of Joseph Schumpeter and a friend of Carl Schmitt, was Secretary-General of Carrel’s French Foundation for the Study of Human Problems.[1464] In 1934, Perroux was awarded a Rockefeller Fellowship which allowed him to travel to Vienna, where he met Ludwig von Mises, whose seminars he followed and whose preface to the French edition he wrote in 1935.

The seat of this new organization was fixed at the Institute physics and chemistry Pierre Girard. Girard was very close to Baron Edmond de Rothschild who donated 40 million francs to build his Institute of Biology. The Institute’s founders included Professor Charles Richet, physiologist, member of the Cosmos Lodge, of the Grand Lodge of France, former president of the French Peace Council, and board member of the Carnegie Endowment for International Peace.[1465] Girard also obtained a grant of 60,000 francs from Guy de Rothschild, as well as a donation of from SAL member Louis Sachs, the Rothschild Foundation and the Masonic Lodge Unity.[1466]

Another member of SAL was Gnostic Bishop, André Sébastien, who was also a member of the Supreme Martinist Council.[1467] The Grand Master was Constant Chevillion (1880 – 1944), an official with the Banque Nationale du Commerce et de l’Industrie, as well head of FUDOSI, and Grand Master of the Martinist Order and Memphis-Misraïsm, and also Patriarch of the Gnostic Church. When a copy of Synarchist Pact was discovered in his home, he eventually admitted that it had been sent to him by Jeanne Canudo so he could “compare its tenor to the synarchic principles of Saint-Yves d’Alveydre.”[1468] Michel Gaudart de Soulanges and Hubert Lamant

in their Dictionary of French Freemasons identify Chevillon as a member of the MSE.[1469]

Morris B. Sanders had been involved in the OSS, was also a board member of the Carnegie Endowment.[1470] Sanders, who was a founding member of SAL, introduced Chakhotin to Malcolm Davis, the European director of Carnegie Endowment, and Waldemar Kaempffert, science writer at the *New York Times*, a member of the American Society for Psychical Research and a friend of the parapsychologists James H. Hyslop and Walter Franklin Prince.[1471]

Contacts also included Clyde Miller, founder of the Institute for Propaganda Analysis and Associate Professor at the University of Columbia, and his friend Nicholas Murray Butler (1862 – 1947), Director of Carnegie Endowment for International Peace (CFIT), President of the Pilgrims Society, and a recipient of the Nobel Peace Prize. According to Professor Robert McCaughey, historian and author of *Stand, Columbia*, Butler "had a personal stake in seeing Columbia—and himself—as an international figure."[1472] This led to the university seeking ties with rising fascist leaders. In 1933, Butler hosted a warm welcome for Hans Luther, Nazi German ambassador who was appointed as Hjalmar Schacht's successor as president of the Reichsbank in 1930.[1473] Luther's speech stressed Hitler's "peaceful intentions" toward his European neighbors. As Stephen H. Norwood writes in *The Third Reich in the Ivory Tower: Complicity and Conflict on American Campuses*, "American universities maintained amicable relations with the Third Reich, sending their students to study at Nazified universities while welcoming Nazi exchange students to their own campuses." In so doing, he concludes, "they helped Nazi Germany present itself to the American public as a civilized nation, unfairly maligned in the press."[1474] Columbia students staged a mock book burning in 1936 to protest Butler's decision to send a delegate to the University of Heidelberg's 550th anniversary celebration.

Sanders also in contact with the United World Federalists, whose administrators included Albert Einstein, Cord Meyer, Jr., Edward M.M. Warburg, Norman Cousins, Cass Canfield, Chair from Harper & Bros of New York, and Grenville Clark (all three of the CFR), W.T. Holding, President of the Standard Oil, and Lehman

partner Arthur H. Bunker Brothers and Charles D. Hilles, Jr., vice president of ITT. The United World Federalists asked Chakhotin to communicate to them “if possible, the names of students and professors of universities and secondary schools, as well as the names and addresses of political groups of students who might be interested in working towards the establishment of a World Government.”[1475]

Front populaire

The ascent of *Front populaire* (“Popular Front”) dealt a serious blow to the banks Banque Worms, the Rothschilds, Lazard and other industrialists.[1476] The Popular Front was an alliance of left-wing movements and the socialist French Section of the Workers’ International (SFIO) during the interwar period. The Popular Front won the 1936 elections, leading to the formation of a government first headed by SFIO leader Leon Blum and exclusively composed of republican and SFIO ministers. Blum’s government implemented various social reforms. The workers’ movement, which welcomed electoral victory, launched a general strike, resulting in the negotiation of the Matignon agreements, one of the cornerstones of social rights in France. All employees were assured a two-week paid vacation, and the rights of unions were strengthened. The Popular Front dissolved itself in autumn 1938, confronted by internal dissensions, opposition from right-wing movements, and the lingering effects of the Great Depression.

The bankers, therefore, decided to create an extreme right-wing party, financed by capitalists, the French People’s Party. The president of Worms Bank, Gabriel Leroy-Ladurie, made contact with former French Communist Party (PCF) member Jacques Doriot in 1936, to found the Parti Populaire Français (PPF), an anti-Semitic and anti-Bolshevik party that advocated “national revolution.”[1477] The PPF vehemently opposed both Marxism and liberalism, and also wished to rid France of Freemasonry. The PPF received financial support from the synarchist Banque Worms.[1478] The Rothschild and Lazard banks had also previously been among the original donors of PPF.[1479]

Doriot's PPF attracted former members of *Action Française*, *Jeunesses Patriotes*, *Croix-de-Feu* and *Solidarité Française*.[1480] The *Croix-de-Feu* was financed by top industrialists and bankers like André Michelin (tires), Louis Renault (cars) and François Coty (perfume and newspapers). The Wandel (munitions) and Rothschild (banking) families were also its sponsors.[1481] Many conservative Catholics became members of the *Croix-de-Feu* following the Catholic Church's 1926 prohibition of supporting the *Action Française*, including the young François Mitterrand.[1482]

Following the victory of the Popular Front in 1936, Coutrot was invited to head the *Centre national de l'organization scientifique du travail* (COST), which was created by an official decree signed by Leon Blum and Charles Spinasse, who became Minister of National Economy. According to the Chavin Report, Coutrot became an intimate adviser to Spinasse, a former member of *Ordre Nouveau*. Coutrot then took the opportunity to introduced the greatest number possible of members of the MSE into the government. He also worked to sabotage Spinasse's efforts for economic and social reform, while providing recommendations that was unrealizable.[1483]

Coutrot was also in contact with the SSS, originally the National Socialist Workers' Party (Sweden), formed in 1933 by Sven Olov Lindholm, to serve as a acted as a simple mirror of the German Nazi Party.[1484] In 1938, parts of the Swedish Nazi movement broke with Hitler, and the NSAP changed its name to the Swedish Socialist Coalition (SSS) and replaced its swastika with a bundle of wheat (*Vasakärven*), an old Swedish emblem used by King Gustavus II Adolphus, the so-called "The Lion of the North."

Personalism

Coutrot was also familiar with the writings of Jacques Maritain, who would become an important figure in the early history of Personalism. Maritain, a close friend of Charles Maurras, and who had been involved in *Action francaise*, was also a founding member of the French branch of the Frankfurt School, the *École Libre des Hautes Études*, established with the support of the Rockefeller Foundation.[1485] In a meeting between the two, Controt asked

Maritain to contribute an article to the CSHP bulletin.[1486] In 1935-6, Coutrot contributed to *Ordre Nouveau* ("New Order"), from the movement founded in 1933 by Alexandre Marc (1904 – 2000) and Denis de Rougemont. Marc was born in 1904 as Alexandr Markovitch Lipiansky in Odessa, Russian Empire, to a Jewish family, but later converted to Catholic Christianity. The *Ordre Nouveau* journal was founded by French-Jewish historian Robert Aron and Arnaud Dandieu. Their work together included *Décadence de la Nation Française* (1931), *Le Cancer Américain* (1931) and *La Révolution Nécessaire* (1933, which constituted the principal theoretical base *Ordre Nouveau*, which with *Esprit* represented one of the most original expressions of the Nonconformist Movement. Dandieu was a friend of de Rougemont and Georges Bataille, who were colleagues at the Bibliothèque Nationale.[1487] Bataille assisted in the writing of Dandieu and Aron's *La Révolution Nécessaire*. Dandieu and Aron were editors of the French journal Documents, where Bataille was General Secretary.[1488] In their infamous 1933 "Letter to Hitler," the *Ordre Nouveau* welcomed the way the Nazis had overturned the liberal political order and capitalism, but denounced their idolization of the state and racism.[1489]

Ordre Nouveau was based on reviving a "New Middle Ages," following the Russian mystic and fascist, Nikolai Berdyaev, who had advanced the concept of the Third Rome in Russia, equating it with the Third International. Having settled in the area of Paris in 1924, with the support of Stanislas Fumet and his wife, Berdyaev rapidly entered the circle meeting at Jacques Maritain's home in Meudon, where he became relatively influential.[1490]

In 1932, Marc participated in the founding of the journal *Esprit*, a nominally a Catholic review founded by Emmanuel Mounier, a protégée of Jacques Maritain, which published the work of Pierre Klossowski and de Rougemont.[1491] Maritain and Mounier were part of the Catholic renaissance which took place in France in the early twentieth century. They were a generation of young French intellectuals who drew inspiration from Pope Leo XIII's encyclical *De Rerum Novarum* (1891), which in 1891 marked the beginning of the development of social teaching in the Catholic Church. They sought to develop a rational Catholic response to the challenges of

industrialism, materialism, and collectivism.[1492] Mounier was distrustful of those elements of the modern era such as "individualism" and "liberalism," and was convinced that the Catholic faith could offer an alternative to the age of materialism.[1493] However, Jewish anti-fascist Zeev Sternhell claimed that the "revolt against individualism and materialism" of Mounier's personalism movement shared the ideology of fascism.[1494] Maritain provided financial backing, office space and a range of contributors to *Esprit*, and introduced Mounier to intellectuals like Berdyaev.[1495] According to the French personalist historian and theologian Olivier Clément, Berdyaev had shaped Mounier's philosophy of personalism, an intellectual position that emphasizes the importance of the person.

These organizations and publications belonged to the non-conformist movement of the 1930s, which revolved around personalism, a doctrine associated above all with Mounier and his Social Catholic collaborators on the review *Esprit*.[1496] The non-conformist movement, which sought new solutions to perceived political, economic and social crisis of the 1930s, were at the heart of the intellectual ferment that marked the inter-war period in France.[1497] The Non-Conformists were influenced both by French socialism, in particular by Proudhon and by Social Catholicism. Foreign influences included the existentialism of Kierkegaard, Nietzsche, Heidegger and Max Scheler, as well as contacts with several members of the German Conservative Revolutionary movement.[1498] The non-conformists called for a "New Order," and attempted to find a "third (communitarian) alternative" between socialism and capitalism, and opposed both liberalism, parliamentarism, democracy and fascism.[1499]

Révolution nationale

Mounier's thought had a direct and formative influence on a key institution of Philippe Pétain's National Revolution: the Ecole des Cadres at *Uriage*, near Grenoble.[1500] The National Revolution, *Révolution nationale* in French, the official ideological program promoted by the Vichy regime, was an adaptation of the ideas of the

French far-right, including monarchism and Charles Maurras' integralism, by a crisis government, born from the defeat of France against Nazi Germany in 1940. Inspired by Maurras' concept of the "Anti-France," or "internal foreigners," as soon as it was established, the Vichy government took measures against the four groups of "undesirables," namely Jews, immigrants, Freemasons and Communists.

The École des cadres d'Uriage was created by Cavalry Captain Pierre Dunoyer de Segonzac, immediately after the 1940 defeat with the support of the Vichy regime's Secretariat for Youth. Resisting the multiple pressures exerted by the regime, de Segonzac's school exercised a great deal of autonomy, enabling it to turn it into a breeding ground for the Resistance. Nevertheless, Pétain had great confidence in de Segonzac, who received the Francisque.[1501]

Those who supported the National Revolution without supporting Pétain himself could be divided into three groups: counter-revolutionary reactionaries, supporters of a French fascism and reformers. The Reactionaries were part of the counter-revolutionary branch of the French far right, the oldest one being composed of Legitimists, monarchist members of the *Action française*, and so on.

The French fascists attacked Vichy and Maurras for not seeking to bring National Socialism to France.[1502] They included, among others, the supporters Jacques Doriot's Parti Populaire Français (PPF), and members of the Cagoule terrorist group, funded by L'Oreal founder Eugène Schueller. In 1938, the PPF of Doriot thus called for unity with the Reich, against the USSR. When France went to war with Germany in 1939, Doriot became a staunch pro-German and supported Germany's occupation of northern France in 1940. In 1941, he and fellow fascist collaborator Marcel Déat founded the Légion des Volontaires Français (LVF), a French unit of the Wehrmacht.

The reformers included the non-conformists, Christian-democrat personalists and Groupe X-Crise. All of these circles would also provide recruits to the Resistance.[1503] The *École des cadres d'Uriage* would form the basis after the War of the elite school *École nationale d'administration* (ENA), a French *grande école*, created in

1945 by French President, Charles de Gaulle, and principal author of the French Constitution, Michel Debré, to democratize access to the senior civil service. After the war, the writer and World War I hero Henri de Kérillis accused de Gaulle of having been a member of La Cagoule, asserting that De Gaulle was ready to install a fascist government if the Allies allowed him become France's chief of state. [1504]

La cagoule

As a student, Pierre Plantard had been a follower of Eugene Deloncle, founder of right-wing terrorist gang the CSAR (Secret Committee for Revolutionary Action), a breakaway group of the *Action Française*, created by Jean Coutrot's Synarchic Empire Movement (MSE).[1505] On January 9, 1934, Serge Alexandre Stavisky (1885 – 1934), a Jewish con man close to the French anti-religious Freemasonry, was found dead. Rumors quickly spread that Stavisky did not commit suicide, but had been murdered by the police in order to prevent him from revealing his dealings with the Chautemps government. Protestors took to the streets of Paris, and Chautemps was force to resign on January 30. However, the *Action Française* called for a mass rally on February 6. Republican authorities feared that a Monarchist coup was being prepared. When the crowd refused to disperse, policemen fired, leaving four *Action Française* activists dead and many injured.[1506] The tragedy then caused a split in the *Action Française*. While Maurras refused to call for a general Monarchist insurrection against the Republic, one of the movement's leaders, Eugène Deloncle (1890 – 1944), created a splinter group known as CSAR, which decided to go underground and to organize terrorist activities.

CSAR was also known as La Cagoule ("The Cowl"), a press nickname coined by the *Action Française*. The Cagoule was a violent fascist, anti-Semitic, and anti-communist group that used violence to promote its activities to overthrow the French Third Republic, led by the Popular Front government, and was bankrolled by Schueller. The *Chicago Tribune*'s correspondent in Paris, William Shirer, summed up the Cagoule as "deliberately terrorist, resorting to

murder and dynamiting, and its aim was to overthrow the Republic and set up an authoritarian régime on the model of the Fascist state of Mussolini."[1507]

Eugène Deloncle, the head of the Cagoule, even likened its recruiting procedures to the "chain method" of the Illuminati.[1508] According to Richard Kuisel, a specialist in twentieth-century French political history: "Strangely enough, although the Cagoule was an archenemy of Freemasonry, it imitated Masonic ritual, symbolism, and method of recruitment. The head of the Cagoule, Eugène Deloncle, even likened its recruiting procedures to the 'chain method' of the Illuminati."[1509] In Nice, in the presence of the Grand Master adorned in red and accompanied by his *assesseurs* dressed in black, new members of the *Cagoulards* were submitted to an initiation ritual in which their faces were covered, and standing before a table draped with a French flag on which a sword and torches would be deposited, they raised their right arm and swore the oath *Ad majorem Galliæ gloriam* ("for the greater glory of France"), echoing the Jesuit motto *Ad Majorem Dei Gloriam* (for the greater glory of God).[1510]

Deloncle was first associated with *Action Française* before founding the Cagoule to back Pétain's Vichy regime. In 1939, following the Spanish Civil War and a revival of anti-communism in the Catholic Church, Pope Pius XII decided to end the condemnation of *Action française*. During the war, *Action française* supported the Vichy Regime and Pétain. During the war, Deloncle served as an advisor to Max Thomas, who headed the Gestapo and SS Security Service (SD) forces in France in 1941, and worked with Hans Sommer, as an *SS-Obersturmführer*, who was seeking separatist Breton, Basque and Corsican groups.[1511] Deloncle was assassinated in 1944 by the Gestapo, through the SD's French agents, because of his relations with Admiral Canaris and other members of the *Abwehr* opposed to Hitler.[1512]

Vichy Government

Essentially, the Cagoule were planning to precipitate a state of emergency that would enable their chosen leader to usurp order "in

the interests of public safety." The Cagoule's chosen leader was Philippe Pétain (1856 – 1951), a General who was viewed as a national hero in France because of his outstanding military leadership in World War I, and who became chief of the Vichy State, the collaborative government created following the Nazi occupation of France in 1940. *l'Appel*, which recorded the announcement of Coutrot's mysterious death in 1941, revealed that most of the ministers and generals in the Vichy regime belonged to the MSE.[1513] Also closely associated was Admiral François Darlan, a major figure of the Vichy regime in France during World War II, who became its deputy leader for a time. During his time in Vichy, Darlan brought a whole clique of Worms Bank into the government. This has led to the belief that synarchists had engineered the military defeat of France for the profit of Banque Worms.[1514] According to former OSS officer William Langer, as reported in *Our Vichy Gamble*:

> Darlan's henchmen were not confined to the fleet. His policy of collaboration with Germany could count on more than enough eager supporters among French industrial and banking interests —in short, among those who even before the war, had turned to Nazi Germany and had looked to Hitler as the savior of Europe from Communism… These people were as good fascists as any in Europe. Many of them had extensive and intimate business relations with German interests and were still dreaming of a new system of 'Synarchy,' which meant government of Europe on fascist principles by an international brotherhood of financiers and industrialists.[1515]

The Chavin Report accuses the MSE of laying the groundwork for the eventual seizure of power by the Cagoule, who by blackmail helped accelerate the military defeat of 1940 that put Petain in power. Under Petain, the MSE controlled the entire Ministry of the National Economy and Finance. Their goal was to defeat any attempt at an exclusively European-inspired economic and customs integration that would make continental Europe independent of American imports. The aim was to design financial agreements between the French and German people in order to unite the oil,

textile, mining and other big industries, in such a way that their interests lead them to put fair pressure on their government so that the Judeo-American interests were fully protected. The command was given to seek a series of agreements with German firms like IG Farben and Dupont, to create solidarity with German industry leaders, all strongly structured and designed with the aim of joining the American groups at the end of the war. The negotiations were held in the occupied zone in Lyon, Basel, with the leaders of IG Farben and an attaché from the American Embassy in Vichy, which at the time was headed by Admiral William Daniel Leahy, close friend President Franklin D. Roosevelt.[1516]

A large number of important members of the Vichy Regime were synarchists.[1517] Pétain's regime, which was thoroughly synarchist, was characterized by anti-parliamentarism, rejection of the constitutional separation of powers, personality cult, xenophobia and state-sponsored anti-Semitism, promotion of traditional values and rejection of modernity, and by corporatism and opposition to the theory of class conflict.[1518] In fact, during the trial of Marshall Pétain in 1945, questions were asked about his connection with the *Synarchist Pact*.[1519] An important Cagoule member was Joseph Darnand, who later founded the *Service d'ordre légionnaire* (SOL), the forerunner of the Milice, the Collaborationist paramilitary of the Vichy regime, who fought the French Resistance and enforced anti-semitic policies. Darnand took an oath of loyalty to Adolf Hitler after accepting a Waffen SS rank.

One of the three managing directors of Worms Bank, MSE member Jacques Barnaud, was enthusiastic about the Vichy regime and following the appointment of François Darlan as Prime Minister of France in 1941, and was appointed official delegate general for Franco-German economic relations until December 1942.[1520] Along with the likes of fellow MSE members Jean Bichelonne, François Lehideux and Pierre Pucheu, Barnaud was a member of a group of technocrats who were important in the early days of the Vichy regime.[1521] These individuals, sometimes known as *jeunes cyclistes*, advocated extensive economic reform in order that France could become a leading player in the German-led Europe that they

saw emerging.[1522] A favorite with Göring, Barnaud was enthusiastic about the Vichy regime and used his position to work with the Nazis in order to secure deals to supply them with aluminum and rubber from French Indo-China.[1523] William D. Leahy, the United States ambassador to France reported to his friend Franklin D. Roosevelt that French industrialist Lehideux was part of a group of strongly pro-Nazi figures that Pétain had surrounded himself with.[1524]

Darlan also brought in Pierre Pucheu, director of several companies of the Worms, became Secretary of State for Industrial Production and then for the Interior in Vichy. A former member of the PPF, Pucheu was the conduit for the transmission of Worms group funding and synarchy in general to the PPF. Pucheu was also Vichy Minister of the Interior and organizer of the Franco-German steel cartel. Other MSE members included Paul Reynaud, who after the outbreak of World War II, had became the penultimate Prime Minister of the Third Republic in March 1940. Fellow MSE member Paul Baudoin, a major member of Opus Dei and director of the Banque d'Indo-Chine and a friend of Mussolini, became right-hand adviser to Reynaud in the last months before France's capitulation. Jacques Guérard was a banker who held the post of Ambassador to Lisbon under the Vichy regime. Jacques Benoit-Mechin, author of a book on the *Reichswehr*, was rewarded for his services to the German army by being named a director of the Banque Worms after the 1940 armistice.[1525]

After the outbreak of World War II, Hypolite Worms was placed in charge of the French delegation to the Franco-English Maritime Transport Executive in London. After the Fall of France in June 1940 he took responsibility for transferring the French merchant fleet to Britain, and on 4 July 1940 signed what was called the "accords Worms." He then returned to France through Portugal and Spain, and reported to Admiral Darlan in Vichy. The French ordinance of October 18, 1940, placed companies whose leaders were not considered true Aryans under state control. Although Hypolite Worms was born of a Christian mother and had been baptized at birth, Worms & Cie was placed under state supervision, and Hypolite Worms became the target of violent attacks in the pro-German press.[1526]

After the liberation of France, the principals of Worms & Cie were investigated for possible collaboration with the Germans. Hypolite Worms was arrested on September 8, 1944. He was released on January 21, 1945, and the charges dismissed on October 25, 1946. The inquiries found that Worms & Cie Banking Services had only played a small and involuntary role in financing for the Germans.[1527]

19. Shangri-La

Vril Society

Joséphin Péladan and Maurice Magre, a leading member of the Brotherhood Polaires, were major influences on SS investigator Otto Rahn (1904 – 1939), whose research would result in his best-selling book *Crusade Against the Grail*. According to Joscelyn Godwin, Rahn "was largely responsible for the mythological complex that associated the Cathars and Montsegur with the Holy Grail and its Castle."[1528] Rahn was in the employ of the *Ahnenerbe*, founded in 1935 by Herman Wirth and Heinrich Himmler, for the purpose of conducting research around the globe for the lost heritage of the Aryan race, including the Holy Grail, a quest made popular in Steven Spielberg's *Indiana Jones* movies. Elaborate theories regarding the Cathars, the Templars and a fabulous secret symbolized by the Gail persisted beyond the fall of the Third Reich. Most famously, in *The Holy Blood and the Holy Grail*, and its popularization of the Priory of Sion mythos, which supplied the plot of Dan Brown's bestseller *The Da Vinci Code*, and the Hollywood movie of the same name.

The bizarre beliefs of the Nazis were not a sudden anomaly, but an extension of the Sabbatean occult traditions of the Asiatic Brethren which survived as Theosophy. They were derived by way of the group within the SRIA headed by Edward Bulwer-Lytton, who were recognizable by their use of the swastika, which they identified with the red cross of the Rosicrucians. The doctrines of the Nazis merged the ideas of Bulwer-Lytton's *The Coming Race* and the theory of the Atlantean origins of the Aryans developed by Blavatsky. Thus, Nazi teachings were founded on the idea that the Aryan race colonized Central Asia, where they were responsible for transmitting the so-called "Oriental Kabbalah," which survived in Tibetan Buddhism.

Louis Pauwels and Jacques Bergier note in their classic work, *The Morning of the Magicians*, that Nazism was "'Guénonism' *plus*

tanks."[1529] Guénon's "King of the World," or Satan reigning from Shambhala, was of central concern for the Nazis who sought to connect with their supposed Aryan heritage in Tibet. After breaking with Hitler, Thule Society member General Ludendorff and his wife Mathilde von Kemnitz believed that the "Asian priests" of Tibet were controlling Jews in their supposed attempts to destroy Germany through Marxism, Roman Catholicism, capitalism and Freemasonry, as part of a global conspiracy with the aim of installing the Dalai Lama as ruler of the world.[1530]

The Thule Society, alleged Dietrich Bronder, author of *Bevor Hitler Kam*, was to have established contact with the secret monastic orders of Tibet through a small colony of Tibetan Buddhists, which was established at Berlin in 1928. In 1937, in *Geheime Weltmächte* ("Secret World Powers"), S. Ipares mentioned an occult *hierarchia ordinis* of the Lamaist theocracy, who invisibly influence and control the East. In the same year, Fritz Wilhelmy published *Asekha. Der Kreuzzug der Bettelmönche* ("Asekha: The Crusade of the Mendicant Monks"), according to which "Tibetan Buddhism… [is] openly appointed to play a more than mysterious role in the great global hustle and bustle of suprastate pullers of strings."[1531] Similarly, J. Strunk, in *Zu Juda und Rom. Tibet, Ihr Ringen um die Weltherrschaft* ("To Judah and Rome: Tibet, Their Struggle for World Domination") (1937) claimed to uncover a conspiracy of an international ecclesiastical elite, formed from members of all the world religions, with the living Buddha, the Dalai Lama from Lhasa as their head: "What there are of organizations and new spiritual currents running alongside and in all directions nearly always end up on the 'roof of the world,' in a Lama temple, once one has progressed through Jewish and Christian lodges."[1532]

In his *Le tyran nazi et les forces occulte*s (1939), Edouard Saby identified Hitler as a medium, a magician, and an initiate of a secret "Rosicrucian society" with links to Tibet and the Holy Vehm. In was under the influence of Aufbau member Karl Haushofer (1869-1946), a close friend of Dietrich Eckart, that the theosophical theories about the origins of Tibet inspired the Nazis to send several expeditions in search of their Aryan ancestors, and to make contact with a mysterious organization known as the Society of the Green Dragon.

Born in 1869, Haushofer had been a military attaché in the German Embassy at Tokyo. Travelling extensively throughout the Far East, he studied oriental philosophy, and while in Japan became initiated into one of the most arcane Buddhist secret societies, Society of the Green Dragon.

According to his friend Rudolf Hess, Haushofer was "the magician, the secret master" of the Thule group.[1533] Pauwels and Bergier, the synarchist authors of *The Morning of the Magicians* (1960), conclude "that Hitler must have been the medium, and Haushofer the magician."[1534] Haushofer was supposed to have been with George Gurdjieff in Tibet, and it was then that Gurdjieff supposedly advised Haushofer to adopt the symbol of the swastika.[1535] In *Monsieur Gurdjieff*, Pauwels, a former student of Gurdjieff, asserts that Haushofer was one of the "Searchers After Truth" that Gurdjieff speaks of in *Meetings with Remarkeable Men*.

Haushofer proclaimed the necessity of "a return to the sources" of the human race in Central Asia. Halford Mackinder's Heartland Theory was enthusiastically taken up by the German school of *Geopolitik*, of which Haushofer was the main proponent. According to Haushofer, if Germany could control Eastern Europe and subsequently Russian territory, it could control a strategic area to which hostile sea power could be denied. Allying with Italy and Japan would further augment German strategic control of Eurasia, with those states becoming the naval arms protecting Germany's insular position. Haushofer thus advocated conquering territory to gain more *Lebensraum*, meaning living space, as a means of acquiring power.

But Haushofer's theories also had an occult basis. Pauwels and Bergier, authors of *The Morning of the Magicans*, claim that Haushofer was also a member of the Luminous Lodge, a secret Buddhist society in Japan, as well as the Thule Society. Haushofer believed that the Germanic race had originated in Central Asia, and that, in order to preserve German superiority, the Reich should expand to the eastward. This expansion should, argued Haushofer, not only include Eastern Europe, but should encompass the Ukraine and Russia, Turkestan, Iran, Mount Pamir, the Gobi and Tibet. The key would be finding the forefathers of the Aryans, the guardians of

the secrets of Vril. For this purpose, as various researchers including Pauwels and Bergier claim, after serving as a general in World War I, Haushofer founded the Vril Society in Berlin in 1918. They also thought that it was in close contact with the English group known as the Hermetic Order of the Golden Dawn.[1536]

It shared the same basic beliefs as the Thule Society and some say that it was its inner circle.[1537] After a world cataclysm, Agharti sank beneath the earth, and the Aryans then split into two groups. One went south and founded a secret center of learning beneath the Himalayas, also called Agharti, where they preserved the teachings of virtue and of Vril. The other Aryan group tried to return to Hyperborea-Thule, but instead founded Shambhala, a city of violence, evil, and materialism. Agharti belonged to the right-hand path and positive Vril, while Shambhala was the keeper of the left-hand path and negative energy.[1538]

In 1923, when Hitler and Rudolf Hess were imprisoned after the Munich Putsch, they were visited by Haushofer who spent six hours visiting the two, bringing along a copy of Friedrich Ratzel's *Political Geography* and Clausewitz's *On War*. Haushofer, therefore, apparently acquainted Hitler with the teachings of the Society of the Green Dragon, and taught him the techniques of Gurdjieff's Fourth Way, which were ostensibly based on the teachings of the Sufis and the Tibetan Lamas.

Ahnenerbe

Hitler combined the theories of Karl Haushofer and those of fellow Aufbau member Alfred Rosenberg to form the basis of *Mein Kampf*. When Hitler became chancellor in 1933, he adopted Haushofer's pan-German geopolitics as his policy for the Aryan race to conquer Eastern Europe, Russia, and Central Asia. Whoever could control them, he believed, could control the world. He therefore advocated the Nazi colonization of the area in order that Germany could have access to its hidden centers of power.[1539] Under Haushofer's influence, Hitler authorized the creation of the *Ahnenerbe*, the scientific institute of the SS, that regarded itself as a "study society for Intellectual Ancient History."

After the rise to power of the NSDAP, Herman Wirth rejoined the party in 1934 and shortly thereafter became a member of the SS, and was personally re-awarded his former NSDAP number by Hitler. In 1934, the journalist and Nazi functionary Johann von Leers had brought Wirth into contact with Himmler, an avid student of the occult, who became the second most powerful man in Nazi Germany and among those most directly responsible for the Holocaust. In 1935, Wirth and Himmler founded the *Ahnenerbe* to research the anthropological and cultural history of the Aryan race, and later to experiment and launch voyages with the intent of proving that prehistoric and mythological Nordic populations had once ruled the world, including sponsoring expeditions to Tibet in search of their Aryan forefathers.

The *Ahnenerbe* was incorporated into the SS by Himmler in 1937. As supreme leader of the SS, Himmler consulted seers, fortune-tellers, amassed the largest private library of witchcraft outside of the Berlin University, and immersed himself in the legends of Arthur and the Knights of the Round Table. The SS adopted the racial guidelines of Liebenfels' *Ordo Novi Templi* (ONT) for admission into the order.[1540] The SS also adopted the swastika and the skull and bones, but their most famous symbol was the double S-rune, an emblem derived from the doctrines of Guido von List, who identified it with the insignia of the Holy Vehm.[1541]

Himmler was inspired to adopt the rune symbols by occultist Karl Maria Wiligut, who was also associated with the ONT. Once diagnosed as a schizophrenic and megalomaniac, Wiligut allegedly possessed of an "ancestral memory" that allowed him to recall the history of the Teutonic people all the way back to the year 228,000 BC. Wiligut introduced Himmler to Otto Rahn, who became a full member of the SS in 1936. Rahn came to Himmler's attention for his book *Crusade Against the Grail*, which became required reading for SS officers. In addition to Maurice Magre of the Brotherhood Polaires, Rahn was also influenced by Joséphin Pélandan's *Le secret des troubadours* ("The Secret of the Troubadours"). According to Rahn, the Cathars were inheritors of the worship of Abellio, a species of dying-god worshipped in the Pyrenees with the Latinized form of Belenus-Apollo whom he equated with Lucifer. Rahn also

pointed out that Grail author Wolfram von Eschenbach identified Percival with the Cathar Raymond-Roger of Trencavel and his mother Adelaide with Herzeloyde. Esclarmonde de Foix was identified by Rahn as a historical precedent of the protector of the Grail "Repanse de Schoye" in Eschenbach's *Parzival*. Rahn speculated that the treasure possessed by the Grail represented the treasures of the Jews captured by Alaric and then the Byzantine general Belisarius, as recounted by Procopius. Rahn was convinced that Pope Innocent III had initiated Albigensian Crusade as a crusade against the Grail, which he believed was hidden in the Cathar fortress of Montsegur, which he equated with Wolfram's Grail castle of Munsalvaesche. Himmler was sent by Hitler in 1937 to attempt to locate Alaric treasure, which was believed to have been buried with him beneath the Busento river in Italy.

In 1936, Rahn undertook a journey on behalf of the SS to Iceland, and in 1937 he published *Lucifer's Servants*, a travel journal of his quest for the Gnostic and Cathar tradition across Europe, which he portrayed positively as preserving the Luciferian tradition. The book is thought to have inspired a character in the 1989 Steven Spielberg film, *Indiana Jones and the Last Crusade*, where finding the Grail first required locating the "Grail Diary" of an old archeologist.

According to *The Desecrated Abbey*, by Montserrat Rico Góngora, Himmler thought the Holy Grail would help Germany win the war and grant him supernatural powers. Himmler came to Montserrat inspired by Richard Wagner's opera *Parsifal*, which mentions the Holy Grail could be in kept in "the marvelous castle of Montsalvat in the Pyrenees." In Wagner's *Parsifal*, both the Holy Spear, which pierced the side of the Redeemer on the Cross, and the Holy Grail, which caught the flowing blood, had come to Monsalvat to be guarded by the Knights of the Grail under the rule of Titurel, father of Amfortas. Though others have claimed it was Montségur in France, it was widely believed in Nazi circles that this castle was Montserrat, a belief strengthened by the fact the first performance of the opera was held at the Liceu Opera House in Barcelona in 1913.

Himmler used the Renaissance castle at Wewelsburg in the north of Germany as a Grail castle and central cult-site of the SS, where he officiated at a kind of coven of twelve appointed SS member and performed pagan ceremonies. The focal point of the Wewelsburg complex was the *Obergruppenführersaal*, referring to the original twelve highest-ranking SS-generals. It was a stone-lined chamber with twelve pillars and niches, in which Himmler had installed an oaken Arthurian round table to seat the twelve. A twelve-spoked sun wheel, known as the Black Sun was embedded in the floor, representing the occult Saturn.

The term Black Sun represents the "nocturnal Sun" of the ancients, identified with Saturn, or Kronos, and worshipped as the malevolent aspect of the dying-god, like the lion-headed god of Mithraism. It is known in alchemy as *Sol niger*, the first state of the alchemical process. In the *Secret Doctrine*, Blavatsky occasionally mentioned the mystical "Central Sun" as "a point unseen and mysterious, the ever-hidden center of attraction of our Sun and system." To Wiligut, this invisible or burnt-out Sun, which he called "Santur," symbolizes an opposing force or pole. According to Emil Rüdiger of the Edda Society, founded by Thule member Rudolf John Gorsleben, a fight between the new and the old Suns was decided 330,000 years ago and Santur had been the source of power of the Hyperboreans.

In 1935, the *Ahnenerbe* sponsored expeditions to locate the Aryan forefathers in Shambhala and Agartha. The 1939 expedition was said to have gone to Tibet with the specific purpose of setting up vital radio contact between the Third Reich and the lamas in 1939, and Blavatsky's *Stanzas of Dzyan* were used as a code for all messages between Berlin and Tibet during World War II.[1542] Pauwels and Bergier argue that Hitler sent the expedition out of his desire to find Agarthi, which he had been made aware of from his relationship with "the man with the green gloves."[1543]

After the Italian surrender to the Allied forces in 1943, Evola moved to Germany where he spent the remainder of the war and also worked as a researcher on Freemasonry for the SS *Ahnenerbe* in Vienna. Inspired by SS member Herman Wirth, Evola reinterpreted Guénon's perception that the origin of the "Primordial

Tradition" was Hyperborean.[1544] Evola admired Himmler and regarded the SS as a model elite, of which he wrote in *Vita Italiana*, "We are inclined to the opinion that we can see the nucleus of an Order in the higher sense of tradition in the 'Black Corps.'"[1545] Himmler then commissioned Wiligut to assess Evola. Apparently jealous, Wiligut concluded that "Evola works from a basic Aryan concept but is quite ignorant of prehistoric Germanic institutions and their meaning," areas Wiligut was supposed to have excelled in, and recommended rejecting Evola's "utopian" proposal.[1546]

Mad Baron

Gurdjieff also had alleged ties to British intelligence, serving as a British asset in Central Asia and the Near East, and has been repeatedly identified with Lama Agvan Dorjieff, chief tutor of the Dalai Lama XIII.[1547] In 1931, in New York City, Achmed Abdulla, a.k.a. Nadir Kahn, confided to Alfred R. Orage that he had met Gurdjieff in Tibet, and that he was one and the same as Lama Dorjieff.[1548] It is possible that Lama Dorjieff was also involved in a later plot to carve out a huge Mongol empire in Central Asia, by the "Mad Baron" Roman von Ungern-Sternberg (1886 – 1921). Ungern-Sternberg, who was born in Austria to a Sabbatean family of noble Baltic German descent. Roman was descended from Count Ungern-Sternberg, whose nephew married Maria-Anna, the eldest daughter of Moses Dobrushka, Jacob Frank's cousin and founder of the Asiatic Brethren. Count Ungern-Sternberg himself married Maria-Stella who claimed to be the daughter of Philippe-Égalité, Duke of Orléans, an Illuminati member and leader of the French Revolution, who was also in touch with Rabbi Samuel Jacob Falk.[1549]

Ferdinand Ossendowski became one of Ungern's very few friends and in 1922 published a best-selling book, *Men, Beasts and Gods*, about his adventures in Siberia and Mongolia. In 1942, Julius Evola wrote an article about him, titled "Baron von Ungern Venerated in Mongolian Temples," and reported that René Guénon published passages of letters written in 1924 by major Alexandrovitch, who had commanded the Mongolian artillery under Ungern-Sternberg.

Schwaller de Lubicz, founder of *Les Veillieurs*, was the son of a Baltic baron who had links to von Ungern-Sternberg.

In 1917, the Mad Baron was transferred to the Caucasus in 1918 and 1919 where he befriended an associate of Aufbau member Boris Brasol, Ataman Grigory Semenov (1890 – 1946), a Russian officer fighting Ottoman Turks on behalf of the Central Powers, and later one of most well-known Russian anti-communist warlords in Siberia. Semenov was a Japanese-supported leader of the White movement in Transbaikal and beyond from December 1917 to November 1920, Lieutenant General and Ataman of Baikal Cossacks. According to Richard Spence, "The excesses committed by him or under his name earned Semenov a reputation as a pillager, a mass murder, and a pogromist."[1550] Semenov handed out copies of the *Protocols of the Elders of Zion* to the Japanese troops he associated with.[1551] Nevertheless, Semenov's most illustrious mistress and partner was a Jewish cabaret singer named Mashka Sharaban.[1552]

In 1921, when Semenov decided to head for Europe via America, Brasol successfully lobbied the US State Department to grant him a visa. Semenov's arrival in United States however was greeted with protests by "angry Russian Jews." Soon after, in April, 1922, police arrested him and held him in jail. Brasol painted the Jews demonstrating outside the jailhouse as a part of a conspiracy against Semenov. The source of the protests, according to Brasol, was Youraveta Home and Foreign Trading Company of New York, which Brasol had described as "practically taken over" by Jacob Schiff. Additionally, the opposing attorneys questioning Semenov were Jews—David Kahn and E. S. Greenbaum.[1553]

Following the Russian Revolution in 1917, Ungern-Sternberg and Semenov had immediately declared their allegiance for the Tsar and started their own counter-revolution, outside of the White Russian movement. During the Russian Civil War, Ungern-Sternberg's interest in Vajrayana Buddhism and his eccentric, often violent treatment of his enemies and his own men, earned him the reputation as "the Mad Baron." Ungern-Sternberg further developed his mystical interests and proclaimed himself the reincarnation of Genghis Khan. To his soldiers he was the "God of War" who would

lead them to countless victories. In 1921, he defeated the Chinese, and declared an independent monarchy under the spiritual rule of Bogd Khan with Ungern-Sternberg as its de facto dictator. His plan wasn't just to revive the Mongol Empire, but to re-establish monarchies all over the world. Ungern-Sternberg adhered to the "Shambhala" myth, and tried to contact the "King of the World" in hopes of furthering his scheme. One of Dorjieff's disciples was Ungern-Sternberg's supply officer, and Ferdinand Ossendowski became Ungern-Sternberg's political advisor and chief of intelligence. He established a Tibetan colony in Urga and had good relations with the 13th Dalai Lama who supplied him with warriors. Ungern-Sternberg was also a notorious anti-Semite who was personally responsible for the execution of more than 800 Jews within the Mongol region.[1554] Ossendowski reported that he convinced Ungern of his story of Agarthi and that, subsequently, Ungern twice sent missions to seek the lost city, led by Prince Poulzig.[1555]

Society of the Green Dragon

According to Pauwels and his co-author Jacques Bergier, the Thule Society sought to make a pact with Shambhala, but only Agarthi agreed to offer help. Already by 1926, explained the authors, there were colonies of Hindus and Tibetans in Munich and Berlin, called the Society of Green Men, in astral connection with the Green Dragon Society in Japan to which Haushofer belonged. The leader of the Society of Green Men was a Tibetan lama, known as "the man with green gloves," who supposedly visited Hitler frequently and held the keys of Agharti.[1556] A 1933 book, *Les Sept Tetes du Dragon Vert* (*The Seven Heads of the Green Dragon*) by Teddy Legrand, also makes mention of a Society of the Green Dragon, comprised of Tibetan Lamas who were secretly guiding the aspirations of the Nazi party. "Teddy Legrand" was a pseudonym, the author's real name being Pierre Mariel, a journalist with ties to French intelligence. Mariel was also a one-time French grand master of *Antiquus Mysticusque Ordo Rosae Crucis* (AMORC) and a member of the Martinist Order, which he hinted was responsible for the French

Revolution and other later political upheavals, and which might have had links to the Green Dragon.[1557]

In *Les Sept Tetes du Dragon Vert*, two brother spies are inspired by their shared curiosity about an object supposedly found on the executed Tsarina Alexandra's body, which bears an enigmatic inscription in English: "S.I.M.P. The Green Dragon. You were absolutely right. Too late." They quickly determine that the first element—which is accompanied by a six-pointed "Kabbalistic" symbol of the Martinists—stands for "*Superieur Inconnu, Maître Philippe*," referring to Papus' "spiritual master." As reported by Legrand, Maître Philippe had tried to warn the Tsarina of the threat of the Green Dragon, represented by Rasputin, who eventually replaced him at the court. Mariel also implies that also connected with this conspiracy was Rudolf Steiner, founder of the Anthroposophical Society, through his connections to pan-German secret societies. Mention is also made of Gurdjieff and Annie Besant.

The two suspected candidates for the person of the "the man with the green gloves," were Ignaz Trebitsch-Lincoln (1879 – 1943) and Erik Jan Hanussen (1889 – 1933). Mel Gordon in *Hitler's Jewish Clairvoyant* discusses the career of Hanussen as an occult figure in late Weimar Berlin, in the service of the Nazis. Hanussen became famous for giving performances of his psychic abilities at La Scala in Berlin, attracting the attention of people from Sigmund Freud and Thomas Mann to Marlene Dietrich and Peter Lorre. At the Zionist congress in Basel, Hanussen declared his descent in direct line from Judah Leib of Prossnitz, one of the successors of Sabbatai Zevi, according to a list of ordination in the Schiff Collection.[1558]

A devotee of Asiatic and tantric traditions, Hanussen enjoyed the company of Germany's military and business elite, also becoming close with members of the SA. In March 1932, when Adolf Hitler's political future seemed doomed, Hanussen predicted a resurgence of the Nazi Party. According to Dr. Walter C. Langer's report for the OSS: "…during the early 1920's Hitler took regular lessons in speaking and in mass psychology from a man named Hanussen who was also a practicing astrologer and fortune-teller. He was an extremely clever individual who taught Hitler a great deal

concerning the importance of staging meetings to obtain the greatest dramatic effect."[1559]

In 1932, Hitler's mistress Eva Braun attempted suicide. Additionally, Hitler's own political prospects were fading, and became suicidal himself. But his old friend Hanussen produced for him an astrological chart, which predicted that an auspicious future lay ahead, but that Hitler was impeded by a hex. In order to rid himself of the spell, explained Hanussen, Hitler would have to return to his hometown, on a full moon at midnight in a butcher's backyard and remove from the earth a mandrake, a man-shaped root known in European folklore for its magical and medicinal properties. Hanussen performed a ritual, and set off to collect the mandrake himself, returning on New Year's Day 1933 with the root and a prediction: that Hitler's return to power would take place on January 30, a date approximately equivalent to the pagan Sabbath of Oimelc, one of the four "cross-quarter" days of the witches' calendar. As unlikely as it seemed at the time, Hitler was Chancellor of Germany on precisely the date Hanussen had predicted.[1560] Hanussen also made a further prediction, during a séance held at his "Palace of Occultism" in Berlin, that the communists in Germany would attempt a revolution, marked by the destruction (by fire) of an important government building. That was the day before the infamous Reichstag fire, which is widely considered to have been a false-flag operation that provided Hitler the opportunity to seize power and declare himself "Führer." But Hanussen was eventually killed six weeks later in the purge of the Night of Long Knives, as some claim, because he "knew too much."[1561]

Ignaz Trebitsch-Lincoln was a lager-than-life character, a Jewish adventurer of Hungarian origin, who spent parts of his life as a Protestant missionary, Anglican priest, British Member of Parliament for Darlington, German right-wing politician and spy, Nazi collaborator and Buddhist abbot in China. René Guénon had described Trebitsch-Lincoln as a representative of dark occult influences with a close connection to Crowley. Another French writer, Pierre Mariel, also insists that Trebitsch-Lincoln was a member of the OTO.[1562] In 1915, Trebitsch-Lincoln visited the offices of *The*

Fatherland's, after which he was arrested by the Americans upon pressure from the British government.

Trebitsch-Lincoln worked his way into the extreme right-wing, making the acquaintance of Wolfgang Kapp and Erich Ludendorff among others. American intelligence regarded Trebitsch-Lincoln as the organizer of the Kapp Putsch.[1563] Guido Preparata, author of *Conjuring Hitler: How Britain and America Made the Third Reich*, believes that the British used Trebitsch-Lincoln as "an agent steeped in counter-insurgency tactics and disinformation to thwart, expose and burn all the monarchist conspiracies against the Weimar Republic."[1564] Preparata refers to a British report which suggests that Trebitsch-Lincoln was sent to Germany by then Secretary for War Winston Churchill. The same report claims that when the right-wing Kapp plot began to fail, Trebitsch-Lincoln switched to "working to bring about Bolshevism in Germany." Although US military intelligence reports declared that Trebitsch-Lincoln "was and still is an English agent," he was also reported to be "actively engaged in the 'Red Movement'" and "working in the interest of the Soviet Government in Austria and Hungary."[1565]In 1920, following the putsch, Trebitsch-Lincoln was appointed press censor to the new government. In this capacity he met Hitler, who flew in from Munich the day before the putsch collapsed.

Trebitsch-Lincoln was initiated to the occult by Harold Beckett, an ex-Indian Army officer who allegedly had ties with Maître Philippe and Papus, after which Trebitsch-Lincoln went on to join numerous secret societies including the Freemasons, the OTO and Chinese triads.[1566] Among the secrets Beckett supposedly revealed to Trebitsch-Lincoln was that there are only seventy-two "True Men" for each generation. These are identified with the Green Dragon or, more simply, "The Greens," who number precisely 72 conspirators, who were, presumably, the "72 unknown superiors" of occult legend. They are also considered the same as mentioned by Walter Rathenau, a Jewish politician who served Foreign Minister of Germany during the Weimar Republic.[1567] Just before he died, he blamed the "seventy-two men who control the world," as responsible for his assassination on June 24, 1922, two months after the signing of the Treaty of Rapallo which renounced German territorial claims

from World War I. All conspirators were members of the ultra-nationalist secret Organisation Consul (OC), who hoped that Rathenau's death would bring down the government and prompt the Left to act against the Weimar Republic, thereby provoking civil war, in which the OC would be called on for help by the Reichswehr. One of the assassins, Erwin Kern had argued that Rathenau had, in addition to close ties with the Bolsheviks, had confessed to be one of the three hundred "Elders of Zion" as described in *The Protocols of the Elders of Zion*.[1568]

Trebitsch-Lincoln's troubled history with the British government is interpreted as merely serving as an elaborate cover, as he remained a secret British agent for many years, and perhaps for the remainder of his life. As late as 1937, French writer Robert Boucard referred to Trebitsch-Lincoln as an agent of SIS, alongside T.E. Lawrence and Gertrude Bell.[1569] Trebitsch-Lincoln was associated with the "Ace of Spies" Sidney Reilly. They were both employed by international financier and arms trader, Basil Zaharoff, the infamous "Merchant of Death," who operated a private intelligence service. It is not known whether Zaharoff was Greek, Jewish, or Russian. But the British gave him an Order of the British Empire and a Knight Grand Cross of the Bath for his special services. French investigative journalist Roger Menevee was convinced that not only was he a key British agent, but also a leader of an "International Oligarchy" which dominated the world's economy.[1570] Zaharoff was intimately connected with Round Tabler, and future Prime Minister David Lloyd George, for whom Trebitsch-Lincoln also performed intelligence work. According to Donald McCormick, a "triangular association" existed among Zaharoff, Lloyd George and Trebitsch-Lincoln based on the fact that "each knew a secret about the other."[1571]

Trebitsch-Lincoln is also known to have collaborated with the Abwehr's station in Shanghai, which in 1941 informed Berlin that Trebitsch-Lincoln—then operating as "Chao Kung"—had long been a member of the "Grand Council of Yellow Cap Lamas" who exercised great influence in Tibet and India.[1572] Trebitsch-Lincoln even won the confidence of the Gestapo's local representative, SS Colonel Joseph "The Butcher of Warsaw" Meisinger, whom he convinced he could rally the Buddhists of the East against any remaining British

influence in the area. Meisinger urged that the scheme receive serious attention, and sent him to Berlin, where Heinrich Himmler was enthusiastic about the plan, as was Rudolf Hess, but it was abandoned after Hess' flight to Scotland in May 1941.

Great Brotherhood of Asia

Ernst Schäfer (1910 – 1992), a German hunter and biologist, participated in three expeditions to Tibet, in 1931, in 1934-1935, and in 1938-1939, supposedly for sport and zoological research. In the expedition was Dr. Bruno Beger (1911 – 2009) who was also connected to the current reigning Dalai Lama XIV, who was revered as representing a special connection between the Nazis and Tibet. [1573] Acting as the young Dalai Lama's personal tutor until the early 1950s, was former SS officer Heinrich Harrer (1912 – 2006), best known for his books, including *Seven Years in Tibet* (1952), which was the basis of two films of the same title, the first in 1956 and the second in 1997 starring Brad Pitt in the role of Harrer. A strong friendship developed between Harrer and the Dalai Lama that would last the rest of their lives.[1574]

Coinciding with the Schäfer expedition of 1934-1935 was another conducted by Russian theosophist Nicholas Roerich (1874 – 1947). It was Roerich who wrote the concept for Igor Stravinsky's controversial ballet *Rite of Spring*. As suggested by its subtitle "Pictures of Pagan Russia," the opera's theme is the pagan worship of the dying-god, whose resurrection was traditionally celebrated on Easter. In the opera, Stravinsky dared to associate the rite with human sacrifice. When the ballet was first performed at the Theatre des Champs-Elysees in 1913, the controversial nature of the music and choreography caused a riot in the audience.

Roerich, along with his wife Helena, was the first to translate Blavatsky's *Secret Doctrine* into Russian. In 1919, the Roerichs had moved to London where they joined the local Theosophist scene dominated by Annie Besant. A prolific artist, Roerich's paintings are exhibited in well-known museums around the world. Roerich was also the author of an international pact for the protection of artistic and academic institutions and historical sites, known as Roerich's

Pact, for which he was nominated for a Nobel Peace Prize. The Roerichs were involved in pursuing the aspirations of the synarchists of St. Petersburg for Central Asia, which united Martinists, Russian double-agents and Tibetan Lamas. The Roerichs' ultimate objective, usually referred to as the "Grand Plan," was inspired by Master Morya, one of Blavatsky's primary "Ascended Masters."

Like Dorjieff and the "Mad Baron" Roman Ungern-Sternberg, the Grand Plan was to establish a pan-Buddhist, transnational "New Country" spanning from Tibet to southern Siberia, including territory that was then governed by China, Mongolia, Tibet, and the Soviet Union. Roerich's New Country was to be ruled by the Panchen Lama —the spiritual leader of Tibet—who had been forced to flee the country in 1923 because of disagreements with the then Dalai Lama, the country's secular leader. This "New Country" was conceived as the earthly expression of the invisible Kingdom of Shambhala, "the Holy Place, where the earthly world links with the highest states of consciousness."[1575] It was prophesied that the Panchen Lama's return would signal the beginning of a new age. As explained by Markus Osterrieder, in "From Synarchy to Shambhala: The Role of Political Occultism and Social Messianism in the Activities of Nicholas Roerich":

> The Altai mountains—and, more widely, Siberia—were at the very core of the Great Plan, an indispensable component of the "New Country", because Roerich believed the Altai would become a double for Shambhala—as the fabled land of Belovod'e, or the Land of White Waters, celebrated in numerous Russian folk legends, especially among sectarians such as the Beguny. Therefore, one of the Altai legends that most excited Roerich was the tale of a vast tangle of tunnels purported to honeycomb the underground realms deep beneath the mountains. Drawing upon the tales of the underground Agartha (or Agarthi), Roerich envisioned an intricate network of tunnels and chambers linking the Altai with the Himalayas. Even the Dalai Lama was drawn into Roerich's speculations, for, as he thought, the tunnels in the Altai led all the way to Lhasa and the Potala Palace.[1576]

According to some researchers, Roerich became a member of Papus' Martinist Order while in St. Petersburg prior to World War I.[1577] Likewise, Roerich's affinities to Martinism and synarchy were also found in his link with Harvey Spencer Lewis' AMORC. In *Shambhala: In Search of a New Era*, Roerich also hinted at a similarity between Shambhala and Thule, and mentioned the association of Shambhala with the underground city of Agharti, reached through tunnels under the Himalayan mountains.

In the United States, Roerich had met Alfred Orage, a disciple of Gurdjieff, and his associate H.G. Wells. Roerich eventually became Gurdjieff's emissary to the United States. Roerich may have heard about Gurdjieff's earlier travels to Central Asia from Orage. He had first been exposed to mystical Buddhist teachings and heard of the legend of Shambhala in St. Petersburg, during his involvement with the construction of the Buddhist temple under the guidance of Lama Dorjieff.[1578]

Roerich's expeditions were supported by the Joint State Political Directorate (OGPU), the secret police of the Soviet Union from 1922 to 1934. The head of the OGPU's "Special Department" was G.I. Bokii, a former member of Papus' Kabbalistic Order of the Rose-Croix (OKR+C), the "inner circle" of the Martinist Order, and a devotee of Tantric sex rituals. Bokii had put Aleksandr Barchenko, also a former member of the OKR+C, in charge of a special laboratory within the Moscow Institute of Experimental Medicine to study hypnosis, telekinesis, remote viewing, and ESP, with the aim of making use of them for intelligence purposes.

Saint-Yves d'Alveydre's claim of the existence of a secret brotherhood in Agartha that had supposedly been known to the mystical sects of ancient times and to the Templars, would later become the starting point of the research carried out under the auspices of the OGPU.[1579] After his arrest in 1937 by the GPU as part of the Great Purge, Barchenko confessed during the interrogations how he had been approached in 1923 by two members of what he called the "Great Brotherhood of Asia," which was supposedly an occult umbrella organization for the whole of Inner Asia, uniting diverse Mongolian and Tibetan brotherhoods, Muslim and Dervish orders and even Jewish Hasidic and Christian

sectarian groups.[1580] Bokii was also a member of the *Edinoe Trudovoe Bratstvo* (ETB), founded by Barchenko, whose primary aim was establishing direct contact with Shambhala, and which included numerous other current or former Chekists and British double-agents.[1581] The ETB lasted until it was disbanded by Stalin in the late 1930s, following charges that their occult activities were part of treasonous plots associated with British intelligence in the Far East.

Bokii was also connected with the Mongol Dr. Piotr Badmaev, a member of the Green Dragon Society, and an associate of Lama Dorjieff, Ukhtomskii, Nicholas Roerich and Blavatsky's cousin Sergei de Witte, in St. Petersburg at the court of Nicolas II, in their mission to promote him as the "White Tsar of Shambhala."[1582] In 1939, Edouard Saby published *Hitler et les forces occultes* ("Hitler and Occult Forces"), in which he depicts Hitler as a medium, a magician and initiate, and also refers to the connection with Tibet: "Wasn't it Trebitsch-Lincoln, the friend of the Badmaev, who initiated Hitler, by revealing to him the doctrine of Ostara, a secret school of India, where the lamas teach the supremacy of the Aryan?"[1583]

However, Roerich's expeditions to Tibet were simultaneously supported by then Vice President Henry Wallace (1888 – 1965). Wallace too was a member of the Theosophical Society. According to Arthur Schlesinger, Jr., "Wallace's search for inner light took him to strange prophets… It was in this search that he encountered Nicholas Roerich, a Russian émigré, painter and theosophist. Wallace did Roerich a number of favors, including sending him on an expedition to Central Asia purportedly to "collect drought-resistant grasses." In a letter to Roerich, Wallace stated, "The search—whether it be for the lost word of Masonry, or the Holy Chalice, or the potentialities of the age to come—is the one supremely worthwhile objective. All else is karmic duty. But surely everyone is a potential Galahad? So may we strive for the Chalice and the flame above it."[1584]

It is widely suspected that it was Roerich who inspired Wallace to add the Great Seal of the United States, first designed in 1782, on the reverse side of the dollar bill, featuring an unfinished pyramid and the Illuminati symbol of the All-Seeing Eye.[1585] Wallace

proposed the idea to President Roosevelt in 1934. According to Wallace, in a letter dated February 6, 1951:

> Roosevelt as he looked at the colored reproduction of the Seal was first struck with the representation of the 'All-Seeing Eye,' a Masonic representation of Great Architect the Universe. Next he was impressed with the idea that the foundation for the new order of the ages had been laid in 1776 (May 1st, 1776, founding of the Illuminati) but would be completed only under the eye of the Great Architect. Roosevelt like myself was a 32nd degree Mason. He suggested that the Seal be put on the dollar bill rather than a coin.[1586]

With Wallace's help, Roerich was also able to gain President Franklin Delano Roosevelt's support for Roerich's Pact, for which Roerich was nominated for the Nobel Prize. The Pact was signed in the White House in 1935 with the participation of FDR. Roosevelt had become a member of the high-grade Scottish Rite in 1929, and was appointed as Honorary Grand Master of the New York Order of DeMolay in 1934 at the White House. In 1942, inspired by James Hilton's 1933 novel *Lost Horizon*—modeled on Roerich's quest for Shambhala but named in the novel as Shangri-la, a utopian lamasery in the mountains of Tibet whose inhabitants enjoy longevity—Roosevelt named his new retreat in the Catoctin Mountain Park, Camp Hi-Catoctin [today's Camp David], by the same name.[1587]

Lucis Trust

Wallace was also interested in the ideas of Alice Bailey (1880 – 1949), who was also in contact with one of Blavatsky's Ascended Masters. Despite her New Age pedigree, Bailey betrayed some of the same racial thinking that infected the Nazis, and nevertheless went on to provide a formative influence on the establishment of the United Nations. After losing her struggle with Annie Besant for leadership of the Theosophical movement, together with her husband Foster Bailey, Alice launched Lucifer Publishing Company in 1923, which published the theosophical periodical *Lucifer*.

Originally called the Tibetan Lodge, she changed its name once more in 1922 to the Lucis Trust, a name derived originally from the *Fratres Lucis*, or Hermetic Brotherhood of Light. The work of Lucis Trust is carried out through its Arcane School of the occult and an organization called World Goodwill.

Together, they work to implement what is termed “the Plan,” as was revealed in 24 books written by Bailey and published by Lucis Trust. Alice Bailey, though, claimed that it was Djwhal Khul, her “Ascended Master,” who actually wrote the books that he channeled through her while she was in a state of trance. Bailey and Djwhal Khul taught that the Hierarchy of Masters exists in Shambhala, founded by Venusians 18 million years ago on the sacred Gobi island, which is now in the Mongolian desert. It was here that Atlanteans founded a settlement some 60,000 years ago. After Atlantis was destroyed Shambhala became the cradle of the Fifth Aryan root-race who were ancestors of white Europeans. Bailey wrote that the “Aryan mind” had during this time lost its magical powers over Nature, and to compensate, they developed a superior intelligence to those of other contemporary races.[1588] The focus of “the Plan” is to usher in the “Harmonic Convergence,” also known as the Omega, Mind Convergence, Fusion or Turning Point, which can occur only when nations put aside their “differences” in a “New World Order” of global unity based on the principles of Freemasonry.

According to Djwhal Khul, Freemasonry is an earthly version of an initiatory school that exists on Sirius, and that the various hierarchical degrees of Freemasonry parallel the different levels of initiation that an adept must go through in order to enter “the greater Lodge on Sirius.”[1589] Sirius has a central role in Theosophy, where it is considered a source esoteric power. To Alice Bailey, Sirius channels energy from the “cosmic center” through the solar system to the Earth. According to the Djwhal Khul, Freemasonry is very ancient and an earthly version of an initiatory school that exists on Sirius, and the various hierarchical degrees of Freemasonry parallels the different levels of initiation of the “greater Lodge on Sirius.”[1590] Bailey saw Sirius as the true “Great White Lodge” and believes it to be the home of the “Spiritual Hierarchy.” In Freemasonry, Sirius is the Blazing Star, which Albert Pike equated with Osiris, and the “Star

of Initiation" followed by the Magi. According to Bailey, Freemasonry is:

> … the custodian of the law; it is the home of the Mysteries and the seat of initiation. It holds in its symbolism the ritual of Deity, and the way of salvation is pictorially preserved in its work. The methods of Deity are demonstrated in its Temples, and under the All-seeing Eye the work can go forward. It is a far more occult organisation than can be realised, and is intended to be the training school for the coming advanced occultists. In its ceremonials lies hid the wielding of the forces connected with the growth and life of the kingdoms of nature and the unfoldment of the divine aspects in man. In the comprehension of its symbolism will come the power to cooperate with the divine plan. It meets the need of those who work on the first Ray of Will or Power.[1591]

Like Rudolf Steiner, Bailey adapted the concept not only of Lucifer, but also of the Antichrist, and this time associated it with the Shambhala Force. From Shambhala, according to Bailey, Lord Sanat Kumara—who was equated with Lucifer by Blavatsky—heads the Spiritual Hierarchy only known to a few occult scientists with whom they communicate telepathically. But as the need for their personal involvement in the plan increases there will be an "Externalization of the Hierarchy," when everyone will know of their presence on Earth. When world government and religion are finally realized, the New Age, or the Age of Aquarius, will have dawned. Only then will Jesus Christ the Avatar appear and the implementation of the New World Order fully begin. This "Christ," regarded as a reincarnation of the Comte de St. Germain, is known as Lord Maitreya, and said to be awaited also by Jews, Muslims, Buddhists and Hindus, though known respectively as the Messiah, Imam Mahdi, the fifth Buddha, or Krishna.

Lucis Trust is an influential institution that enjoys "Consultative Status," which permits it to have a close working relationship with the United Nations, including a seat on the weekly sessions. It also operates the one religious chapel at the UN, the Meditation Room.

World Goodwill, founded in 1932, and also a UN recognized NGO was, according to Steven Sutcliffe, promoting groups of “world servers” to, as he quotes Bailey, “serve the Plan, Humanity, the Hierarchy and the Christ.”[1592] As explained by Steve Bonta:

> The Lucis Trust is also aggressively involved in promoting a globalist ideology, which it refers to as “goodwill.” Its World Goodwill organization is closely connected to international elitist circles. Authors and participants in its various conferences read like a Who’s Who of the globalist Insiders. Featured on its website, for example, is the Universal Declaration of Human Responsibilities, put forth in April 1998 as a companion document to the notorious UN Universal Declaration on Human Rights. Signatories to the World Goodwill document include: Helmut Schmidt, former chancellor of West Germany; Malcolm Fraser, former Australian prime minister; Oscar Arias Sanchez, former prime minister of Costa Rica; Shimon Peres; Robert McNamara; Paul Volcker; and Jimmy Carter.[1593]

Among a group of international trustees who run the Lucis Trust have been the leading lights of the Council on Foreign Relations (CFR), including David Rockefeller’s nephew, John D. Rockefeller IV, Robert McNamara, Norman Cousins and Henry Kissinger. As Terry Melanson pointed out, “this would then tie Bailey’s influential occult organization into the international conspiracy of elitists, including the Council on Foreign Relations (CFR), the Bilderbergs, and the Trilateral Commission.”[1594] Writer and editor Norman Cousins became an unofficial ambassador in the 1960s, and his facilitating communication between the Holy See, the Kremlin, and the White House helped lead to the Soviet-American test ban treaty, for which he was thanked by President John F. Kennedy and Pope John XXIII, the latter of whom awarded him his personal medallion.

Cousins was a longtime president of the World Federalists, the American branch of the World Federalist Movement. In 1947, five small world federalist organizations came together in Asheville, North Carolina and agreed to merge as the United World Federalists. These five groups had, in the previous year, met with representatives

of fifteen others in Montreux to discuss creating a worldwide federalist organization. It was one year later, in August 1947, also in Montreux, that more than 51 organizations from 24 countries came together at the Conference of the World Movement for World Federal Government. The Movement advocates the establishment of a global federal system of strengthened and democratic global institutions subjected to the principles of subsidiarity, solidarity and democracy.

Federalists had hoped that the anticipated UN review conference in 1955 would move the UN further in the direction of a world federal system. However, lack of political will dissipated any interest in such a conference. Around 1965, the World Federalist Movement had established offices near the UN. Federalists in this period focused on amendments to the UN Charter as a way forward, involving reforms to institutions such as a more representative Security Council, a World Court and a democratically elected General Assembly. Federalists also proposed a number of new institutions such as a commission on sustainable development, an international development authority, a standing peacekeeping corps and an international criminal court.

20. The Final Solution

Warrant for Genocide

Disturbingly, the aspirations of the Nazis and Zionists ran in parallel when it came to mutual desire to promote Jewish emigration from Germany. As outlined by Klaus Polkehn in “The Secret Contacts: Zionism and Nazi Germany, 1933-1941,” the Spring after Hitler was named Chancellor on January 30, 1933, witnessed the beginning of a period of cooperation between Zionists and the Nazis to increase the outflow of German Jewish immigrants to Palestine. However, as Polkehn noted, the Zionist authorities succeeded in keeping this cooperation a secret for a long period, made possible by the fact that the archives, in which the pertinent documents related to these events are kept under lock and key, and only made available for scholarly research.

Historian Norman Cohn characterized *The Protocols*—which were disseminated through the efforts of the Aufbau—as Hitler’s “Warrant for Genocide.” However, following Germany’s defeat and humiliation at Versailles, Ludendorff would become an important backer of Adolf Hitler, through his advancement of the stabbed-in-the-back myth which use the Protocols of Zion, used to support the claim that the Jews had been part of a worldwide communist conspiracy. Among the many accounts of the origin of the *Protocols* was that they were presented by Zionist leader Theodor Herzl himself at the First Zionist Congress in 1897. A major source for the *Protocols* was Herzl’s *Der Judenstaat* (“The Jewish State”), which was referred to as *Zionist Protocols* in its initial French and Russian editions.[1595]

Herzl recognized that it would not be possible to convince Jews to move to Palestine, except to compel them. As further revealed by a documentary in Hebrew titled, *Herzl and Zionism*, Herzl wrote in his diary of adopting a dastardly plan of exploiting anti-Semitism by fueling fears that the Jews secretly controlled the world, in order to help create circumstances so inhospitable in Europe that most Jews

would see no alternative but to buckle to the will of the Zionists. As Herzl recorded in his diaries a portrayal of Jewish influence as put forth in the *Protocols*:

> It would be an excellent idea to call in respectable, accredited anti-Semites as liquidators of property. To the people they would vouch for the fact that we do not wish to bring about the impoverishment of the countries that we leave. At first they must not be given large fees for this; otherwise we shall spoil our instruments and make them despicable as 'stooges of the Jews.' Later their fees will increase, and in the end we shall have only Gentile officials in the countries from which we have emigrated. The anti-Semites will become our most dependable friends, the anti-Semitic countries our allies.[1596]

The *Protocols* were employed by the Nazis as justification for their perpetration of the Holocaust, creating international condemnation that permitted the Zionists to make their case for the modern creation of the modern State of Israel. As David Ben-Gurion put it: "What Zionist propaganda for years could not do, disaster has done overnight."[1597] Ben-Gurion informed a meeting of Labor Zionists in Great Britain in 1938: "If I knew that it would be possible to save all the children in Germany by bringing them over to England and only half of them by transporting them to Eretz Israel, then I opt for the second alternative."[1598] In 1938, in his capacity as leader of the American Jewish Congress, Rabbi Stephen Wise had written a letter in which he opposed any change in US immigration laws which would enable Jews to find refuge: "It may interest you to know that some weeks ago the representatives of all the leading Jewish organizations met in conference. It was decided that no Jewish organization would, at this time, sponsor a bill which would in any way alter the immigration laws."[1599] Chaim Weizmann, the author of the Balfour Declaration who would become the first president of Israel, reported to the Zionist Congress of 1937 on his testimony before the Peel Commission in London:

> The hopes of Europe's six million Jews are centered on emigration. I was asked: "Can you bring six million Jews to Palestine?" I replied, "No." …From the depths of the tragedy I want to save… young people [for Palestine]. The old ones will pass. They will bear their fate or they will not. They are dust, economic and moral dust in a cruel world… Only the branch of the young shall survive. They have to accept it.[1600]

Yitzhak Gruenbaum, the chairperson of the committee set up by the Zionists, nominally to investigate the condition of European Jews, said:

> When they come to us with two plans - the rescue of the masses of Jews in Europe or the redemption of the land—I vote, without a second thought, for the redemption of the land. The more said about the slaughter of our people, the greater the minimization of our efforts to strengthen and promote the Hebraisation of the land. If there would be a possibility today of buying packages of food with the money of the Karen Hayesod [United Jewish Appeal] to send it through Lisbon, would we do such a thing? No. And once again no![1601]

Eerily, the term "holocaust" is derived from the Greek word *holókauston*, used by the Hellenized Jews of the Second Temple period to refer to an animal sacrifice offered to a god in which the whole (*olos*) animal is completely burnt (*kaustos*). The idiocy of Nazi anti-Semitism was that, it wasn't just an elite few Jewish criminals who were perceived to have been responsible for the plot outlined in *The Protocols*, but the problem was supposedly Jews as a "race," who were seen as by nature deviant and pernicious. Therefore, the only solution to the age-old "Jewish Question" was the Final Solution, though the tragic reality was that it was largely millions of poor, innocent Jews from the ghettos who were condemned for execution.

While the Aryan race theory is typically identified with anti-Semitism, it is a theory associated with the Sabbateans. As Abraham Duker has pointed out, anti-Semitism was also characteristic among

the Frankists, who rejected other Jews' adherence to the Bible and resented the persecution they were made to endure:

> The Frankists were also united by less positive aspects, namely dislike of the Jews who forced them into conversion and thus cut them off from their near and dear ones as well as hatred of the Catholic clergy which had its share in this drastic step… The task of raising a new generation under such condition of double Marranoism was indeed a difficult one and required much cooperation and close-mouthedness. Kinship and the close social relations have made Frankism to a large extent a family religion, that has continually been strengthened by marriage and by economic ties through concentration in certain occupations.[1602]

According to Nahum Sokolow, who was secretary general of the World Zionist Congress from 1931 to 1935, and who wrote a Hebrew translation of *The Sayings of Jacob Frank*, "Hitlerism enables us to convert all Jews to Zionism."[1603] Most problematic for the Sabbateans was the fact that Orthodox Judaism disagrees with the nationalistic interpretation of Zionism due to their adherence to the teachings of the Torah, where it is believed that the nation of Israel should only be created after the messiah's return. While Frankists commanded conversion to Christianity and the reversal of Jewish law, those Sabbateans and Frankists who remained within Judaism fought for a rejection of conservative or rabbinical Judaism and the Talmud.[1604] The Sabbateans therefore invented the term "Orthodox Judaism," to suggest that their novel heretical interpretations were just an evolution of the true faith.[1605] And in fact, as noted by the authors of a documentary in Hebrew titled, *Herzl and Zionism*, "the Zionists used religious terminology to make the observant Jews enthusiastic about the Zionist concept, while their actual intention was a state which would defy every principle of the religion."[1606]

The majority of the victims of the Holocaust were religiously Orthodox Jews—the dreaded enemies of the Sabbateans.[1607] It is estimated that they numbered between 50 to 70 percent of those who perished.[1608] Orthodox Judaism is fundamentally anti-Zionist,

seeing the ideology of Zionism as diametrically opposed to the teaching of the Torah. As well, Orthodox Jews have continued to oppose the Zionist administration of the State of Israel—with its emphasis on militarism and nationalism—as destructive of the Judaic way of life.

Mischlinge

Mark Rigg, author of *Hitler's Jewish Soldiers*, has revealed that a surprisingly large number of German military men were classified by the Nazis as Jews or "partial-Jews" (*Mischlinge*) in the wake of racial laws first enacted in the mid-1930s. Numerous "exemptions" were made in order to allow a soldier to stay in the service or to spare his family or other relatives from incarceration or extermination. Hitler's own signature can be found on many of these "exemption" orders. Rigg demonstrates that the actual number was far higher than previously suspected, being perhaps as many as 150,000 Jewish men who served in the Nazi regime, including decorated veterans and high-ranking officers, even generals and admirals. Rigg noted two field marshals and two full generals, eight lieutenant generals, and five major generals were Jews or of partial Jewish descent.

According to Jean Robin, there are reports that Thule Society member Alfred Rosenberg, the chief ideologue of the racist theories of the Nazis, known as Ariosophy, was also a member of the Asiatic Brethren.[1609] As detailed by French historian Charles Novak, a number of Sabbateans descendants were found in the Nazi army, including the families of von Oppenfield, formerly Oppenheimer. As Abraham Duker noted, given the extent of their assimilation into Christian societies, "It is not by accident that the Nazi encyclopedia, *Sigilla Vrei* had nothing to say about the Frankists. Evidently the Nazi genealogists preferred to leave them alone, fearful that such revelations might embarrass many persons of importance."[1610]

Other Sabbatean descendants also included general Erich von Manstein (1887 – 1973), whose original name was Manstein von Lewinski, as well as SS war criminal Ernst Bieberstein, whose real name was Szymanowski.[1611] Biberstein was a defendant at the Einsatzgruppen Trial during the Nuremberg Trials. He was charged

with having executed some two to three thousand people, many of whom were stripped of valuable articles, gassed, and left in a mass grave. Biberstein was also present at executions where victims were made to kneel at the edge of a pit and killed with a submachine gun. Manstein was a German commander of the *Wehrmacht*, Nazi Germany's armed forces during World War II, whose strategy Hitler chose for the invasion of France of May 1940. Manstein gave testimony at the main Nuremberg trials of war criminals, and prepared a paper that, along with his later memoirs, helped cultivate the myth of the "clean Wehrmacht," the myth that the German armed forces were not culpable for the atrocities of the Holocaust.[1612]

Manstein faced Manstein faced seventeen charges at Nuremberg, including maltreatment of prisoners of war, co-operation with the Einsatzgruppe D in killing Jewish residents of the Crimea. During the Crimean campaign, Manstein was indirectly involved in atrocities against the Soviet population, especially those committed by Einsatzgruppe D, one of several SS groups that had been tasked with the elimination of the Jews of Europe. Captain Ulrich Gunzert, shocked to have witnessed Einsatzgruppe D massacre a group of Jewish women and children, went to Manstein to ask him to do something to stop the killings. Gunzert states that Manstein told him to forget what he had seen and to concentrate on fighting the Red Army.[1613]

The prosecution used an order Manstein had signed on based on the Severity Order that had been issued by Field Marshal Walther von Reichenau, which called for the elimination of the "Jewish Bolshevik system" and the "harsh punishment of Jewry." Manstein believed that Bolshevism and Jews were inextricably linked, that there was a global conspiracy led by the Jews, and that in order to stop the spread of communism it was necessary to remove the Jews from European society. His order reads in part:

> Jewish Bolshevik system must be wiped out once and for all and should never again be allowed to invade our European living space… It is the same Jewish class of beings who have done so much damage to our own Fatherland by virtue of their

> activities against the nation and civilisation, and who promote anti-German tendencies throughout the world, and who will be the harbingers of revenge. Their extermination is a dictate of our own survival.[1614]

Although he was of mixed Jewish and ethnic German ancestry, Emil Maurice (1897 – 1972) was an early member of the Nazi Party and a founding member of the Schutzstaffel (SS), to whom Hitler dedicated *Mein Kampf*, along with Rudolf Hess. Maurice Hitler's personal friendship dated back to 1919 when they were both members of the German Workers Party (DAP). Maurice led the SA stormtroopers in fights that were known to break out with other groups during those early days.[1615] In 1923, Maurice also became a member of the *Stoßtrupp* ("Shock Troop"), a small separate bodyguard dedicated to Hitler's service, who along with the SA and several other paramilitary units, took part in the abortive Beer Hall Putsch. In the aftermath of the putsch, Hitler, Hess, Maurice and other Nazi leaders were incarcerated together at Landsberg Prison. Maurice became Hitler's permanent chauffeur in 1925, and when he informed Hitler that he was having a relationship with Hitler's half-niece Geli Raubal, Hitler forced an end to the affair. Although Himmler considered Maurice to be a serious security risk given his "Jewish ancestry," in a secret letter written by Hitler in 1935, Maurice and his brothers, who were informally declared "Honorary Aryans" and allowed to stay in the SS.[1616]

Erhard Milch (1892 – 1972), the son of Jewish pharmacist Anton Milch, was a German field marshal who oversaw the development of the Luftwaffe as part of the re-armament of Nazi Germany following World War I.[1617] In 1935, an investigation that followed rumours that his father was a Jew was halted by Hermann Göring, who produced an affidavit by Milch's mother that his true father was her uncle Karl Brauer, admitted not only to adultery but also incest. Milch was then issued with a German Blood Certificate.[1618] After the war, Milch was convicted of responsibility for slave labor and fatal medical experiments during the Milch Trial at Nuremberg in 1947 and sentenced to life imprisonment. The sentence was commuted by John J. McCloy, High Commissioner of Germany, to 15 years of

imprisonment in 1951. McCloy chairman of the Chase Manhattan Bank (1953–60), a trustee of the Rockefeller Foundation from (1946–49), and chairman of the Council on Foreign Relations in New York (1954-70), where he was succeeded by David Rockefeller. Milch was paroled in June 1954.

Göring once reprimanded an aide for an anti-Semitic remark about one of his dinner guests and said, “I’ll decide who is and who is not a Jew.”[1619] Göring retained Milch as his Luftwaffer adjutant, shielded Ilse Ballin, a Jewish woman who treated him when he was wounded in Beer Hall Putsch, gained *Vollarier* (“full Aryan”) status for synthetic fat inventor Arthur Imhausen, protected art dealer Kurt Walther Bachstitz, the Jewish wife of half-Jewish sons of General Bernhard Kuhl, part-Jewish Baroness Elisabeth von Stengl, half-Jewish female test pilot Melitta Schenck von Stauffenberg, Prussian Theater director Gustav Grundgens, and several his wife Emmy’s Jewish theatrical friends. At the request of Britain’s Queen Mary, the mother of the Duke of Windsor, he granted safe passage to Baron Louis de Rothschild of Vienna, the brother of Eugène Daniel von Rothschild who with his wife Kitty were friends of the Duke and Duchess of Windsor.[1620]

At the Nuremberg Trial, Göring testified: “I had no desire to see the Jews liquidated. I just wanted them out of Germany.”[1621] Göring spoke to his brother Albert Göring (1895 – 1966) and others of building an independent Jewish state the size of Lichtenstein near Warsaw. In contrast to his brother Hermann, Albert was opposed to Nazism and helped Jews and others who were persecuted in Nazi Germany. In 2016, Albert’s daughter told the BBC that her mother said that Albert told her that her lover, the Jewish doctor von Hermann Epenstein, who served as surrogate father to the children, was his father.[1622]

Albert regularly went to his Hermann’s Berlin office to seek his help on behalf of a Jewish friend or political prisoner. In 2010, Edda Göring, the daughter of Hermann, said of her uncle Albert in *The Guardian*, “He could certainly help people in need himself financially and with his personal influence, but, as soon as it was necessary to involve higher authority or officials, then he had to have the support of my father, which he did get.”[1623] Albert and his sister Olga

pleaded for Hermann to intervene on behalf of Archduke Josef Ferdinand of Austria, the last Habsburg Prince of Tuscany, then detained at Dachau concentration camp. “Hermann was very embarrassed. But the next day the imprisoned Habsburger was free,” Albert recollected to his old friend Ernst Neubach. As Albert became ever more bold in his attempts, the Gestapo compiled a large file against him. Although four arrest warrants were issued in his name during the war, through his brother’s influence, he was never convicted. The brothers met for the last time in May 1945, in a transit jail in Augsburg. Albert spent two years in prison, unable to convince his interrogators of his innocence. One report reads: “The results of the interrogation of Albert Göring, brother of the Reichsmarschall Herman [sic], constitutes as clever a piece of rationalisation and ‘white wash’ as SAIC [Seventh Army Interrogation Center] has ever seen.”[1624]

Another Jewish Nazi was Walter Hollaender, colonel (1914 – 1979), was a British-born New Zealand soldier who became an *Unterscharführer* in the British Free Corps (BFC), a unit of the Waffen-SS made up of British and Dominion prisoners of war who had been recruited by Germany. The BFC was originally known as the Legion of St George. The idea for the British Free Corps came from John Amery, a British fascist, son of the serving British Secretary of State for India, Leo Amery, whose mother was a Hungarian Jew converted to Protestantism, was an original member of Milner’s Kindergarten, and had helped draft the Balfour Declaration. John Amery left Britain permanently to live in France after being declared bankrupt in 1936, where he met Jacques Doriot, founder of the Parti Populaire Français (PPF), and with whom he travelled to Austria, Italy, and Germany to witness the effects of fascism in those countries. Amery joined Franco’s Nationalists during the Spanish Civil War in 1936 and was awarded a medal of honor while serving as an intelligence officer with Italian volunteer forces. He actually worked for Franco as a liaison with French synarchist Cagoule and gun-runner.[1625] After the Spanish war, Amery settled in France. Amery travelled to Berlin in 1942, and proposed to the Germans the formation of a British volunteer force to help fight the Bolsheviks. Adolf Hitler was impressed by Amery and allowed him to

remain in Germany as a guest. Amery was charged with high treason by the British and was hanged seven months after the war ended.

Leading members of the BFC included Thomas Haller Cooper, Edwin Barnard Martin, Frank McLardy, Alfred Minchin and John Wilson, who later became known among the renegades as the "Big Six." Cooper, a former member of the British Union of Fascists, was also promoted to *SS-Unterscharfuhrer* in 1941. It has been stated that "the circumstantial case is compelling" that Cooper was involved in the Holocaust.[1626] After being captured, Courlander was interviewed by British military intelligence, and told them that Hitler had told BFC members that if Britain was defeated, the former King Edward VIII would replace George VI on the throne and Oswald Mosley would become the Prime Minister.[1627]

According to Israeli historian Shlomo Aronson, a legend circulated in Germany that Reinhard Heydrich (1904 – 1942), Himmler's second in command, was of Frankist descent from his mother's side.[1628] Hitler described Heydrich as "the man with the iron heart."[1629] Heydrich was a high-ranking German SS and police official during the Nazi era and a main architect of the Holocaust. Heydrich was the founding head of the *Sicherheitsdienst* (SD), the security service of the SS, charged with seeking out and neutralizing resistance to the Nazi Party via arrests, deportations, and murders. He helped organize *Kristallnacht*, a series of coordinated attacks carried out by SA stormtroopers against Jews throughout Nazi Germany and parts of Austria on November, 1938. As early as 1932, rumors were spread by Heydrich's enemies of his alleged Jewish ancestry. Admiral Canaris said he had obtained photocopies proving Heydrich's Jewish ancestry, though these photocopies never surfaced.[1630] Nazi Gauleiter Rudolf Jordan claimed Heydrich was not a pure Aryan.[1631] Gregor Strasser passed the allegations on to the Nazi Party's expert on racial matters, Achim Gercke, who investigated Heydrich's genealogy. Gercke insisted that the rumors were baseless and reported that Heydrich was "…of German origin and free from any colored and Jewish blood."[1632] Nevertheless,

Heydrich privately engaged SD member Ernst Hoffmann to further investigate and dispel the rumors.[1633]

Labor Zionism

For many years, Labor Zionism or socialist Zionism was the most significant tendency among Zionists and Zionist organizations. Labor Zionism is the left-wing of the Zionist movement. Unlike the “political Zionism” founded by Herzl and advocated by Chaim Weizmann, Labor Zionism did not believe that a Jewish state would be created simply by appealing to the international community or to a powerful nation such as Britain, Germany or the Ottoman Empire. Rather, Labor Zionists believed that the Jewish state could only be created through the efforts of the Jewish working class settling in the Land of Israel and constructing a state through the creation of a progressive Jewish society with rural *kibbutzim* and *moshavim*.

The Labor Zionists, maintains Zeev Sternhell, in The Founding Myths of Isreal, maintained that the movement's synthesis of socialism and nationalism was its main historical achievement and its claim to uniqueness among labor movements.”[1634] Major theoreticians of the Labor Zionist movement included Moses Hess, whose 1862 work *Rome and Jerusalem: The Last National Question* argued for the Jews to settle in Palestine as a means of settling the national question. Continuing from the work Hess, Ber Borochov (1881 – 1917), helped form the Poale Zion party, a movement of Marxist–Zionist Jewish workers founded in various cities of Poland, Europe and the Russian Empire in about the turn of the twentieth century after the Bund rejected Zionism in 1901. According to Poale Zion, a Jewish proletariat would come into being in the Land of Israel, and would then take part in the class struggle. Poale Zion was active in Britain during the war, and influential on the drafting by Sidney Webb and Arthur Henderson of the Labour Party’s War Aims Memorandum, recognizing the “right of return” of Jews to Palestine, a document which preceded the Balfour Declaration by three months.[1635]

Another Zionist thinker, A.D. Gordon (1856 –1922) was an early member of the Hibbat Zion movement and made aliyah to Ottoman

Palestine in 1904. Although formerly an Orthodox Jew, Gordon rejected religion later in his life. Students of his writings have found that Gordon was greatly influenced by Russian author Leo Tolstoy, as well as by the Hassidic movement and Kabbalah. Many have also found parallels between his ideas and those of his contemporary, Rabbi Abraham Isaac Kook, the spiritual father of Religious Zionism. In *The Founding Myths of Israel*, Ze'ev Sternhell contends that Gordon was a proto-fascistic figure who, "in his rejection of the materialism of socialism, employed the classic terminology of romantic, völkisch nationalism."[1636] Sternhell argues that the ideologues of Labour Zionism realized early on that the two objectives were irreconcilable, and that the pursuit of egalitarianism was really only ever a "mobilising myth," in the sense of George Sorel, "a convenient alibi that sometimes permitted the [Zionist] movement to avoid grappling with the contradiction between socialism and nationalism."[1637]

Gordon's teachings attracted Haim Arlosoroff, the former friend of lover of Joseph Goebbels' wife Magda.[1638] Arlosoroff was also a close friend of Chaim Weizmann. At the age of only twenty-four, Arlosoroff was elected to the Zionist Action Committee at the Zionist Congress in 1923. Turning down a university position, he left Germany for the British Mandate of Palestine in 1924. In 1926 he was chosen to represent the yishuv at the League of Nations in Geneva. In 1930, Arlosoroff was influential in unifying the two major Zionist socialist political parties, the Poale Zion and the Hapoel Hatzair (Young Worker). Initially, two labor parties were founded by immigrants to Palestine of the Second Aliyah (1904–1914): the pacifist and anti-militarist Hapo'el Hatza'ir party and the Marxist Poale Zion party, with Poale Zion roots.

The Poale Zion Party had a left wing and a right wing. In 1919, the right wing, including Ben-Gurion and anti-Marxist non-party people, founded Ahdut HaAvoda. In 1930 Ahdut HaAvoda and Hapo'el Hatza'ir fused into the Mapai party, which included all of mainstream Labor Zionism. Through the Mapai's political influence, Arlosoroff received election as a member of the Zionist Executive at the 1931 Zionist Congress. In addition, he was named Political Director of the Jewish Agency for Palestine, a prominent position

which he filled until his 1933 assassination. Mapai was also responsible for the founding of Hashomer and Haganah, the first two armed Jewish groups which secured the people and property of the new and emerging Jewish communities. By the early 1930s, David Ben-Gurion had taken over the party, and had become de facto leader of the Jewish community in Palestine (known as the Yishuv). It was a member of the Labour and Socialist International between 1930 and 1940.

Labor Zionism grew in size and influence and eclipsed “political Zionism” by the 1930s both internationally and within the British Mandate of Palestine where Labor Zionists predominated among many of the institutions of the pre-independence Jewish community Yishuv, particularly the trade union federation known as the Histadrut. At the end of 1921 David Ben-Gurion was elected as Secretary of the Histadrut. Already at the third Ahdut Ha'avoda convention, which took place in Haifa in December 1922, Ben-Gurion, as the head of the Histadrut, made a declaration of the intentions to which he adhered throughout his life: “We must clearly decide on the starting point from which we can judge our work in this country… It is not by looking for a way of ordering our lives through the harmonious principles of a perfect system of socioeconomic production that we can decide on our line of action. The one great concern that should govern our thought and work is the conquest of the land and building it up through extensive immigration. All the rest is mere words and phraseology [*parperaot umelitzot*]…[1639]

Zionist Federation of Germany

It was a fact that in the opening years of the Hitler regime, the Nazi leaders favored Zionists over non-Zionists, and Zionists themselves proclaimed that of all Jewish groups, only they could approach the Nazis in good faith, as “honest partners.”[1640] As German Jews were overwhelmingly non or anti-Zionist, the Zionists believed that Hitler's assumption of power would encourage a flow of immigrants to Palestine. Joachim Prinz, who was a committed Zionist, described Hitler’s takeover as the “beginning of the Jew’s return to his Judaism.”[1641] In the face of the mounting fascist threat

of the rise of the Nazis, Prinz wrote: “No hiding place hides us any longer. Instead of assimilation, we wish for the recognition of the Jewish nation and the Jewish race.”[1642] The *Jüdische Rundschau*, the official organ of the Zionist Federation of Germany (ZVFD), wrote on June 13, 1933:

> Zionism recognizes the existence of the Jewish question and wants to solve it in a generous and constructive manner. For this purpose, it wants to enlist the aid of all peoples; those who are friendly to the Jews as well as those who are hostile to them, since according to its conception, this is not a question of sentimentality, but one dealing with a real problem in whose solution all peoples are interested.[1643]

As German Jews were overwhelmingly non or anti-Zionist, with this fascist support, the leaders of the ZVFD were for the first time able to take a leading position. At the time, the persecution of the Jews had already culminated in a large pogrom on April 1, 1933, that encompassed all Germany. When, during a session of the Eighteenth Zionist Congress, on August 24, 1933, the condition of German Jews was to be discussed, the Congress Presidium moved to prevent the discussion. The fascists rewarded the Zionists for their “restraint” and allowed the ZVFD to proceed with their work unhindered. The Nazi’s nevertheless turned against other non-Zionist Jewish organizations. On March 1, 1933, the SA occupied the central office of the Central Union of German Citizens of the Jewish Faith (CV), who had been strong opponents of the Zionists, and closed it. In the autumn of 1933, the Reich Deputation of German Jews, in which participated all the large Jewish organizations, including the CV and the ZVFD, was founded, but not at the behest of the Nazi authorities. Its stated aims were: “The Reich Union has as its goal the promotion of the emigration of all Jews.”[1644]

After 1933, the Nazis permitted the Zionists to continue with their propaganda. While the newspapers published by the Communists or the Social Democratic Party or the trade unions and other progressive organizations were banned, the Zionist *Jüdische*

Rundschau was allowed to appear. Winfried Martini, the then correspondent in Jerusalem of the *Deutsche Ailgemeime Zeitung* who, according to his own testimony, had "close personal ties with Zionism," remarked later on the "paradoxical fact" that "of all papers, it was the Jewish press that for years retained a certain degree of freedom which was completely withheld from the non-Jewish press."[1645] He added that, in the *Jüdische Rundschau* views critical of the Nazis were published without reprisals. Only after 1933 was a ban on selling the paper to non-Jews imposed. The freedom of activity for the Zionists included the publishing of books. Until 1938, many publishing houses, including the *Jüdische Verlag* and the *Schochen-Verlag* in Berlin were permitted to publish Zionist literature unhindered. Thus, the works of Chaim Weizmann, David Ben-Gurion and Arthur Ruppin were allowed to appear.

Thule and Afbau member Alfred Rosenberg wrote: "Zionism must be vigorously supported so that a certain number of German Jews is transported annually to Palestine or at least made to leave the country."[1646] SS officials were even instructed to encourage the activities of the Zionists within the Jewish community, who were to be favored over the assimilationists, said to be the real danger to National Socialism. Even the anti-Jewish Nuremberg Laws of September 1935 had referenced the Zionist flag and stated that the Jews were forbidden to display the Reich and national flag or the German national colors but were permitted to display the "Jewish colors," the current flag of the state of Israel featuring the Start of David.[1647] Ernst Herzfeld also reports that in the last months of 1936 the Gestapo acted more leniently towards Zionists than towards "assimilationists."[1648] The *Israelitisches Familienblatt* of March 21, 1935, cited authoritative Nazi sources urging favoritism towards pro-emigration groups like the Zionists.[1649]

Transfer Agreement

Shortly after Zionist and Golden Dawn member Samuel Untermyer's return to the US from Germany in 1933, articles appeared on the front page of newspapers in London and New York declaring that "Judea declares war on Germany." This resulted in an

effective boycott of German goods in many countries, adversely impacting German exports. The boycott partly inspired the beginning of economic collaboration between fascists and Zionists, in what came to be known infamously as the Haavara or Transfer Agreement, signed in signed on August 25, 1933, with the support of the ZVFD.[1650] The negotiations were handled in Berlin by the then chief of the political department of the Jewish Agency, Chaim Arlosoroff.[1651] The agreement provided for a Jewish emigrant to pay the minimum sum of around a thousand pounds sterling into the German account of the Haavara at the Wassermann Bank in Berlin or at N.M. Warburg in Hamburg. With this money, the Jewish importers could purchase German goods for export to Palestine, while paying the equivalent value in Palestinian pounds into the Haavara account at the Anglo-Palestine Bank in Palestine. When the emigrant arrived in Palestine, he received from his account the equivalent value of what he had paid in Germany. The agreement was a major factor in making possible the migration of approximately 60,000 German Jews to Palestine in 1933-1939. Zionist sources maintain that a sum of 139.6 million Reichsmarks were transferred from Germany to Palestine.[1652]

News of the Transfer Agreement produced an uproar of criticism at the Eighteenth Zionist Congress in Prague. Samuel Untermyer hypocritically complained: “It is simply inconceivable that we should ever become parties to such an unholy compact.”[1653] However, after deliberations, the conference voted on September 3, 1933, not only to adopt the agreement, but to abandon its idea of an organized, world-wide boycott of German goods, to avoid risking devaluing the Reichsmark that would have led to a reduction of Palestine’s purchasing power.[1654] In support of the emigration to Palestine for the Haavara agreement, the Zionists established their own Palestine Shipping Company, which bought the German passenger ship “Hohenstein,” formerly the former the Polynesia owned by the Hamburg-Amerika Line. The ship was renamed the “Tel Aviv” and sent to Palestine at the beginning of 1935, while flying the swastika. The captain of the ship, Leidig, was a registered member of the Nazi Party. Hitler, as is seen in a memorandum of the Political Trade Department of the Foreign Office, dated January 27,

1938, decided that the Haavara procedure should be maintained, despite the risk of losing the support of the Arabs against the British. [1655]

During the early period of the Nazi domination in Germany, the Zionists held a direct line to its instruments of repression like the Gestapo and the SS. Before 1933, the Zionist official, Leo Plant, already “had a connection” with the head of the Gestap Rudolf Diels, a protégé of Hermann Göring. Plant apparently even had the secret telephone number he could call Diels anytime.[1656] As Polkehn surmises, although the details of these contacts are kept secret at the Yad-Vashem archives in Jerusalem, “it is to be supposed that it was through these contacts that a meeting was arranged between the then Prussian Prime Minister Hermann Göring and the leaders of German Jewish organizations.”[1657] The meeting took place on March 26, 1933, and included Kurt Blumenfeld, the secretary general of the ZVFD. Blumenfeld opposed the Anti-Nazi boycott saying “The boycott harms German Jews first and foremost. The boycott has no favorable results for us.”[1658]

Blumenfeld was also a good friend of Martin Heidegger’s Jewish girlfriend Hannah Arendt. In 1929, Arendt married the Jewish philosopher Günther Stern, a fellow student of Heidegger, but soon began to encounter increasing antisemitism in 1930s Nazi Germany. The ZVFD persuaded Arendt to use her access to the Prussian State Library to obtain evidence of the extent of antisemitism, for a planned speech to the Zionist Congress in Prague. As this research was illegal at the time, Arendt and her mother were arrested by the Gestapo. They were released served eight days and fled to Paris, where Arendt befriended Stern’s cousin, Walter Benjamin and also the Jewish philosopher Raymond Aron.[1659]

The Zionists also rejected attempts to save the German Jews which did not have as their aim the settlement of the Jews in Palestine. When in 1933 a number of countries refused to take in Jewish refugees from Germany, the President Roosevelt called for a world conference on refugees to convene in the Swiss town of Evian, between June 6-15, 1938. The conference failed when the participants refused to take in Jewish refugees. Instead of raising objections, the Zionist leaders tabled a motion at the beginning of the

conference calling for the admission of 1.2 million Jews into Palestine. They were not interested in other solutions and, as Christopher Sykes later commented: “'They looked on the whole thing with indifferent hostility from the very beginning… the truth of the matter was that what was being attempted in Evian in no way conformed with the idea of Zionism.”[1660]

Revisionist Zionism

The Transfer Agreement was controversial both within the NSDAP and in the Zionist movement.[1661] Opposition came in particular from the mainstream US leadership of the World Zionist Congress, in particular Abba Hillel Silver and American Jewish Congress president Rabbi Stephen Wise, who with other leaders of the Anti-Nazi boycott of 1933 argued against the agreement, narrowly failing to persuade the Nineteenth Zionist Congress in August 1935 to vote against it. The Revisionist newspaper in Palestine, Hazit Haam published a sharp denunciation of those involved in the agreement as “betrayers,” and shortly afterwards one of the negotiators, Haim Arlosoroff was assassinated. The right-wing Revisionist Zionists and their leader Vladimir Jabotinsky were even more vocal in their opposition.

And yet, Jabotinsky, the then leader of the Revisionists, who maintained good relations with the Nazis, was also accused of attempting to seek a close relationship with Hitler’s Germany. Revisionist Zionism was the chief ideological competitor to the dominant socialist Labor Zionism. Jabotinsky advocated a “revision" of the “practical Zionism” of David Ben-Gurion and Chaim Weizmann which was focused on individuals settling Palestine. Jabotinsky’s main demand was the creation of Greater Israel, which the Revisionists equated to the whole territory covered by the League of Nations Mandate for Palestine, including Transjordan. In 1935, after the Zionist Executive rejected Jabotinsky’s political program, Jabotinsky resigned from the World Zionist Organization. He founded the New Zionist Organization (NZO), known in Hebrew as Tzakh.

While the majority group in the Zionist movement, like the Labour Zionists, carefully camouflaged their contacts with the Nazis, and spoke out publicly against them, the right wing of Zionism, the Revisionists, the forerunners of the terrorist Irgun Zvai Leumi and the later Herut party in Israel, had openly expressed their admiration on many occasions before 1933 for people like Hitler and Mussolini. For example, in a trial held in Jerusalem in 1932 when the lawyer Cohen, a member of the Revisionist party, declared in defending the perpetrators of outrages in the university : “Yes, we entertain great respect for Hitler. Hitler has saved Germany. Without him it would have perished four years ago. And we would have gone along with Hitler if he had only given up his anti-Semitism.”[1662] For a time, Mussolini had supported the Revisionists and permitted them to establish a school for training navy soldiers in Italy. In 1932, Jabotinsky made the proposal that the mandate over Palestine should be handed to Italy because Mussolini would be more amenable to furthering the cause of the Jewish state than the British.

The Revisionists were allowed to continue their political activities in Germany. In July 1933, the Zionist paper *Davar* published an article by David Ben-Gurion which contained a strong charge : “…Just after Hitler’s accession to power in Germany, when the persecutions of Jews and Marxists were at their height, Mr. Vladimir Jabotinsky arrived in Berlin and in a public address incited against Marxists and Communists in Zionism and in Palestine.”[1663] Jabotinsky could also not dispute the fact that the Revisionist paper *Hazit Haam*, appearing in Palestine, “was allegedly treating this movement [NS] with a pronounced slant of sympathetic understanding. The editors of the paper… he was told, though aware of Hitler’s rabid anti-Semitism, saw in National Socialism elements of a genuine movement of national liberation.”[1664] Nonetheless, even The members of the Revisionist youth organization Brit Trumpeldor “was adapting itself to certain features of the Nazi regime,” and was the only non-NS organization in Germany to receive from the National Socialists the permission to wear uniform.[1665]

In 1936, Jabotinsky prepared the so-called "evacuation plan", which called for the evacuation of 1.5 million Jews from Poland, Baltic States, Germany, Hungary and Romania to Palestine over the

span of next ten years. The emigration would include 750,000 Jews from Poland, with 75,000 between age of 20-39 leaving the country each year. The same year he toured Eastern Europe, meeting with the Polish Foreign Minister, Colonel Józef Beck; the Regent of Hungary, Admiral Miklós Horthy; and Prime Minister Gheorghe Tătărescu of Romania to discuss the evacuation plan. In 1938–39, the scheme gained the support of the Polish government, which seemed to be ready to intervene with the British government and raise the problem of Jewish mass emigration at the League of Nations. However, Jewish public opinion overwhelmingly opposed the plan as playing into the hands of "antisemitic governments."[1666]

Judenreferat

According to Polkehn, evidence exists pointing to preparations then underway for cooperation between the Zionists in Palestine and the SS. At the end of World War II, the British and French set up a joint "Occupied Enemy Territory Administration" in what had been Ottoman Syria. The British obtained a mandate from the League of Nations in June 1922, allowing them to administer parts of the old Ottoman Empire, which had been in control of the Middle East since the sixteenth century, "until such time as they are able to stand alone."[1667] Under the mandate period, both Arab and Jewish nationalist movements arose that competed against each other and against the governing British authorities matured into the Arab Revolt of 1936–1939 and the Jewish insurgency in Mandatory Palestine, a paramilitary campaign carried out by Zionist terrorist groups against British. The Haganah, the largest of the Jewish underground militias, which was under the control of the Jewish Agency for Israel (JAI), the official governing body of Palestine's Jewish community during the Mandate.

Not long after the Nazi seizure of power, *Der Angriff* by Joseph Goebbels, carried a travel report by Baron Leopold von Mildenstein, titled "A Nazi travels to Palestine," which positively presented Zionist colonization of Palestine. Goebbels ordered a medallion struck with the Swastika on one side and the Zionist Star of David on the other.[1668] Mildenstein remained in Palestine for a total of six months

before returning to Germany as an ardent supporter of Zionism, and even began to study Hebrew.[1669] On his return to Berlin, Mildenstein's suggestion that the solution to the Jewish problem lay in mass migration to Palestine was accepted by his superiors within the SS. From August 1934 to June 1936, Mildenstein worked in the headquarters of the SD, in Section II/112, in charge of the Jewish Desk, with the title of *Judenreferat* (Office for Jewish Affairs, under the overall command of Reinhard Heydrich.[1670] The *Judenreferat* which was in charge of Nazi policy towards the Jews until 1938, as formulated in the official organ of the SS, *Das Schwarze Korps*: "The time may not be far distant when Palestine once again receives the sons whom it lost a thousand years ago. Our wishes along with the good will of the stale accompany them."[1671] In the summer of 1935, then holding the rank of *SS-Untersturmführer*, Mildenstein attended the 19th Congress of the Zionist Organization in Lucerne, Switzerland, as an observer attached to the German Jewish delegation.[1672]

Though the Zionist leaders who had "discreetly advised" Mildenstein during his trip to Palestine continued their contacts with the SS and SD, few details are known about these contacts, as the records are highly classified.[1673] One of the few documents available is a memorandum by Professor Franz Six, dated June 17, 1937, which bears the classification "Secret Matter for the Command," containing information about a visit to Berlin of Feivel Polkes, a commander of the Zionist underground army, the Haganah. *SS-Sturmbannführer* Herbert Hagen, who succeeded Mildcnstein as director of the *Judenreferat*, claimed in his papers that Polkes held the "leadership of the whole self-defense apparatus of the Palestinian Jews."[1674]

Polkes stayed in Berlin from February 26 to March 2, 1937, holding several meetings with SD agents representing the Nazi regime, two of whom were with *SS-Hauptscharfuhrcr* Adolf Eichmann, who had by then taken up work at the *Judenreferat*. Eichmann joined the Austrian branch of the Nazi Party in 1932. Eichmann was accepted into the SD in 1934 and assigned to the sub-office on Freemasons, organizing seized ritual objects for a proposed museum and creating a card index of German

Freemasons and Masonic organizations. He prepared an anti-Masonic exhibition, which proved to be extremely popular. Visitors included Hermann Goering, Heinrich Himmler, and Baron Leopold von Mildenstein.[1675] Mildenstein invited Eichmann to join the *Judenreferat* at its Berlin headquarters.[1676] Eichmann was assigned to study and prepare reports on the Zionist movement and various Jewish organizations. He even learned a smattering of Hebrew and Yiddish, gaining a reputation as a specialist in Zionist and Jewish matters.[1677] Eichmann was promoted to *SS-Hauptscharführer* (head squad leader) in 1936 and was commissioned as an SS-Untersturmführer (second lieutenant) the following year.

Here, Polkes offered to collaborate with the German regime telling Eichmann that he was interested above all in "accelerating Jewish immigration to Palestine, so that the Jews would attain a majority over the Arabs in his country. For this purpose, he worked together with the secret services of England and France and he also wanted to cooperate with Hitler's Germany."[1678] The SS immediately provided Polkes with the instructions put forth by Six: "Pressure is being exerted on the Reich Deputation of the Jews in Germany in order to compel Jews emigrating from Germany to head only to Palestine and not to any other country." Six added: "Such a measure lies entirely in the German interest and it is already being put into effect by the Gestapo."[1679]

Polkes invited Eichmann to visit the Jewish colonies in Palestine. However, rather than admit the notorious murderer of the Jews was at one time invited as a guest of the Haganah, Zionist writers reversed the blame and claimed that the purpose of Eichmann's trip was to make contact with the Palestinian rebels, or even to conspire with the Mufti of Jerusalem, Haj Amin Al Husseini, also known as "Hitler's Mufti." The inventor of this myth was the well-known Zionist Simon Wiesenthal.[1680] A travel report found in SS-chief Heinrich Himmler's secret archives reveal that Eiehmann and Hagen left Berlin on September 26, 1937, in the guise of editors of the *Berliner Tageblatt*. arriving in Haifa on October 2, 1937, on the ship *Romania*. As the British authorities refused them entry, they went on to Egypt where they met not with Al Husseini but with Polkes. Polkes then praised the results of the anti-Semitic terror in

Germany: “Nationalist Jewish circles expressed their great joy over the radical German policy towards the Jews, as this policy would increase the Jewish population in Palestine, so that one can reckon with a Jewish majority in Palestine over the Arabs in the foreseeable future.”[1681]

In Nazi occupied Vienna, the Central Office for Jewish Emigration was established and placed under Eichmann’s charge of Adolf. In the early summer of 1938, again in Vienna, Eichmann had met another emissary of the Mossad, Bar-Gilead, who requested permission to establish training camps for emigrants to prepare them for their work in Palestine. After passing on this request to the Nazi headquarters in Berlin, Eichmann granted permission and supplied all the requirements for the establishment of training camps. By the end of that year, around a thousand young Jews had been trained in these camps.[1682]

Kastner train

An infamous example of Eichmann’s collaboration with Zionists was that with the Budapest Aid and Rescue Committee (ARC), to make an exchange for a number of Jews destined for the gas chambers. From 1941, the so-called “Final Solution to the Jewish Question” in Nazi terminology was administratively coordinated and organized in this *Judenreferat*, headed by Eichmann since 1939. Eichmann was tasked by *SS-Obergruppenführer* Reinhard Heydrich with facilitating and managing the logistics involved in the mass deportation of Jews to ghettos and extermination camps in Nazi-occupied Eastern Europe. On September 27, 1941, Heydrich was appointed Deputy Reich Protector of the Protectorate of Bohemia and Moravia, the part of Czechoslovakia incorporated into the Reich on March 15, 1939, and assumed control of the territory. Upon his arrival in Prague, Heydrich sought to eliminate opposition to the Nazi occupation by suppressing Czech culture and deporting and executing members of the Czech resistance. Earlier on July 31, 1941, Hermann Göring gave written authorization to Heydrich to ensure the co-operation of various government departments in the implementation of a “Final Solution to the Jewish Question” in

territories under German control. The requirement to wear the Star of David with the word *Jude* was enforced on all Jews over the age of six in the Reich and the Protectorate of Bohemia and Moravia by a decree issued on September 1, 1941, signed by Heydrich and was gradually introduced in other German-occupied areas. On January 20, 1942, Heydrich chaired a meeting of senior government officials of Nazi Germany and SS leaders, now called the Wannsee Conference, to discuss the implementation of the plan.

The ARC was formed by Rudolf Kastner, along with Joel and Hansi Brand, Samuel Springmann, Ottó Komoly, a Budapest engineer, Ernő Szilágyi from the Hashomer Hatzair, and several others. Oskar Schindler, made famous with Steven Spielberg's move Schindler's List, became one of the committee's contacts, smuggling letters and money into the Kraków ghetto on their behalf.[1683] In 1935, Schindler joined the separatist Sudeten German Party, which with the rising power of Nazi Party in Germany became a major pro-Nazi force in Czechoslovakia. Although he was a citizen of Czechoslovakia, Schindler became a spy for the *Abwehr*, the military intelligence service of Nazi Germany, in 1936. He was arrested by the Czech government for espionage on in 1938 and immediately imprisoned, but was released as a political prisoner under the terms of the Munich Agreement.[1684]

Schindler continued to collect information for the Nazis, working in Poland in 1939 before the invasion of Poland at the start of World War II. In 1939, Schindler acquired an enamelware factory in Kraków, Poland, which employed at the factory's peak in 1944 about 1,750 workers, of whom 1,000 were Jews. His Abwehr connections helped Schindler protect his Jewish workers from deportation and death in the Nazi concentration camps. In 1943, Schindler was contacted via members of the Jewish resistance movement by Zionist leaders in Budapest. Schindler travelled there several times to report in person on Nazi mistreatment of the Jews. He brought back funding provided by the Jewish Agency for Israel and turned it over to the Jewish underground.[1685] During a visit by Schindler to Budapest in November 1943, the ARC learned that he had been bribing Nazi officers to let him bring Jewish refugees into his factory in Poland, which he was running as a safe haven. This further

encouraged the ARC to try negotiating with the SS after the invasion of Hungary.[1686]

When the Germans invaded Hungary on Sunday, March 19, 1944, they were accompanied by Eichmann. Wanting to establish contact with the Nazis, the ARC made contact with *SS Hauptsturmführer* Dieter Wisliceny, one of Eichmann's assistants, and a key executioner in the final phase of the Holocaust. During implementation of the Final Solution, his task was the ghettoization and liquidation of several important Jewish communities in Nazi-occupied Europe, including those of Greece, Hungary and Slovakia. Following the contact with Wisliceny, Brand received an offer on April 25 from Eichmann to sell him one million Jews, not for money, but for goods from overseas.[1687] When Brand asked how the committee was supposed to obtain these goods, Eichmann suggested that he open negotiations with the Allies. Another member of the ARC had a contact in Istanbul with the Jewish Agency for Israel (JAI), so Brand suggested he would travel there. The JAI was established in 1929 as the operative branch of the World Zionist Organization (WZO). David Ben-Gurion served as the Chairman of its Executive Committee from 1935, and in this capacity on May 14, 1948 he proclaimed independence for the State of Israel. Ladislaus Löb writes that proposals and counter-proposals were exchanged between Istanbul, London and Washington. The JAI and Brand wanted the Allies to string the Germans along in the hope of slowing the deportations.[1688]

In Istanbul, Brand was told that Moshe Sharett (1894 – 1965) of JAI was unable to obtain a visa for Turkey. Sharett would become the second Prime Minister of Israel (1954–55), serving for a little under two years between David Ben-Gurion's two terms. The JAI asked Brand to meet Sharett instead in Aleppo. While on the train, Brand was approached by two representatives of Zeev Jabotinsky's party and the World Agudath Israel Orthodox religious party, who warned him the British were going to arrest him in Aleppo.[1689] The British did arrest him, and Brand was taken to Cairo, where he was interrogated for weeks.

The British, Americans and Soviets discussed the proposal. British Foreign Secretary and later Prime Minister Anthony Eden

wrote a memo on June 26 outlining the options. The British were convinced they were dealing with a Himmler ruse, and that Brand's mission was a "smokescreen" for the Nazis to broker a peace deal without the Soviet Union.[1690] On July 11, Prime Minister Winston Churchill put an end to the idea when he wrote of Brand's mission: "The project which has been put forward through a very doubtful channel seems itself also to be of the most nondescript character. I would not take it seriously."[1691] The British leaked details of Eichmann's proposal to the media.

Germany's Foreign Minister, Joachim von Ribbentrop, had apparently known nothing about the proposal. He cabled *Brigadeführer* Edmund Veesenmayer of the SS to ask about it, and was told that Brand had been sent to Turkey on Himmler's orders. Eichmann himself said during interrogation after the war that the order had come from Himmler, as did SS officer Kurt Becher, who was appointed Commissar of all German concentration camps, and Chief of the Economic Department of the SS Command in Hungary, by Himmler. According to Becher, "Himmler said to me: 'Take whatever you can from the Jews. Promise them whatever you want. What we will keep is another matter.'"[1692]

Brand's failure to return to Budapest was a disaster for the Aid and Rescue Committee. Kastner wrote that on June 9 Eichmann warned him: "If I do not receive a positive reply within three days, I shall operate the mill at Auschwitz."[1693] The order from Berlin had stated: "Deportations will continue in the meanwhile and will not be stopped until Joel Brand returns with a statement to the effect that these matters have been accepted by the Jewish organizations abroad."[1694] Despite the setbacks, Kastner, Hansi Brand and the rest of the ARC secured the release of around 1,684 Jews who were allowed to leave Budapest for Switzerland on 30 June 1944 on what came to be known as the "Kastner train." Three suitcases of cash, jewels, gold, and shares of stock, amounting to about $1,000 per person were paid to Becher in ransom.[1695] After an unexplained detour to the Bergen-Belsen concentration camp, the passengers arrived in Switzerland in two batches in August and December 1944.

The agreement entailed the condition that silence was maintained about the fate of the remaining Hungarian Jews. Kastner

moved to Israel after the war, becoming a spokesman for the Ministry of Trade and Industry in 1952. In 1953 he was accused of having been a Nazi collaborator in a pamphlet self-published by Malchiel Gruenwald, a freelance writer. The Israeli government sued Gruenwald for libel on Kastner's behalf, resulting in a trial that lasted 18 months, and a ruling in 1955 that Kastner had, in the words of Judge Benjamin Halevy, "sold his soul to the devil."[1696] By saving the Jews on the "Kastner train," while failing to warn others that their "resettlement" was in fact deportation to the gas chambers, Kastner had sacrificed the mass of Jews for a chosen few, the judge said. The verdict triggered the fall of the Israeli Cabinet.[1697]

The allegation against Kastner stemmed from his relationship with Eichmann and SS General Kurt Becher (1909 – 1995, and from his having given positive character references after the war for Becher and two other SS officers, thus allowing Becher to escape prosecution for war crimes. Becher was one of the leading negotiators of the deal with the Zionists.[1698] After the war, Becher became a prosperous businessman in Bremen. He was the president of many corporations, including the Cologne-Handel Gesellschaft, which did extensive business with the Israeli government.[1699] By 1960, he was one of the wealthiest men in West Germany, with estimated assets of US $30 million.[1700] He came to public attention once again in 1961 when he served as a witness for the prosecution during the trial in Jerusalem of SS officer Adolf Eichmann.

Nazi Doctors

Hans Eppinger Jr. (1879 – 1946) was an Austrian physician of Jewish descent who performed experiments upon concentration camp prisoners. Eppinger was an internationally known specialist who was sought out by Stalin and the Shah of Iran. Eppinger researched artificially induced states of shock, conducted in cooperation with the Psychiatric-Neurological Clinic under Otto Pötzl (1877 – 1962, one of the most important representatives of the Viennese medical school.[1701] One of his lectures at Vienna University led Freud to invite Pötzl to attend the sessions of the

Vienna Psychoanalytic Society.[1702] Pötzl joined the society and remained a member until 1933, three years after he had joined the Nazi Party.[1703] Eppinger experimented on patients with heart conditions by artificially inducing increase heart rates in order to perform certain tests, where at least two patients were killed.[1704] Along with professor Wilhelm Beiglböck, a member of the SA, he performed tests on 90 Romani prisoners at Dachau by providing them sea water as their only source of fluids. Witnesses reported that they had been seen licking the floors they had mopped in an attempt to get some water. The goal of the experiment was to determine if the prisoners would suffer severe physical symptoms or death within a period of 6-12 days.[1705] Eppinger discovered that death from dehydration resembles high-speed kidney failure.[1706] After the war, Eppinger committed suicide a month before he was to be called to testify at the Nuremberg Trials.

Eppinger's assistant was Erwin Risak (1899 – 1968), of Vienna university's Medical Clinic III, which under Franz Chvostek (1864 – 1944), this clinic became known as a hotbed of Pan-German nationalist and Nazi agitation. Following the Anschluss, Risak became one of the figureheads of the Nazi Party in the Vienna Medical Faculty, along with figures such as Hamburger, Franz Hamburger, a fervent Nazi ideologue, and the anatomist Eduard Pernkopf (1888 – 1955), a member of the SA. Adolf Hitler awarded Hamburger the Goethe Medal for Art and Science in 1944. Among Hamburger's recruits was Erwin Jekelius, who later became responsible for the deaths of thousands of psychiatric patients and mentally disabled children. After the outbreak of World War II, Jekelius was drafted into the Wehrmacht through his intimate relationship with Hitler's sister Paula. Paula asked Hitler for permission to marry Jekelius but he declined.[1707]

Jekelius became director of the Spiegelgrund child "euthanasia" clinic and coordinator of the "Aktion T4," a postwar name for mass murder by involuntary euthanasia in Nazi Germany. In October 1939, Hitler signed a "euthanasia note," which authorised his physician, SS officer Karl Brandt (1904 – 1948), and Reichsleiter Philipp Bouhler, to implement the program. The killings took place from September 1939 until the end of the war in 1945. From 275,000 to 300,000

people were killed in psychiatric hospitals in Germany and Austria, occupied Poland and the Protectorate of Bohemia and Moravia, now the Czech Republic.[1708] Technology developed under Aktion T4 was taken over by the medical division of the Reich Interior Ministry, particularly the use of lethal gas to kill large numbers of people, along with the personnel of Aktion T4, who participated in Operation Reinhard, the codename of the secretive German plan in World War II to exterminate Jewish Poles in the General Government district of German-occupied Poland.[1709] The charges against Brandt at Nuremberg included special responsibility for, and participation in, Freezing, Malaria, LOST Gas, Sulfanilamide, Bone, Muscle and Nerve Regeneration and Bone Transplantation, Sea-Water, Epidemic Jaundice, Sterilization, and Typhus Experiments.[1710]

Risak co-authored a paper with Jekelius' colleague, Hans Asperger (1906–1980), one of the pioneers in the history of autism and as the namesake of Asperger's syndrome. According to Herwig Czech, "Although Asperger did not join the Nazis, due to his Pan-Germanic, völkisch orientation, he shared considerable ideological common ground with Hamburger and his network, allowing him to blend in without apparent frictions."[1711] In a *Different Key*, John Donvan and Caren Zucker reported that in his first public lecture on autism in 1938, Asperger enthusiastically signed letters "Heil Hitler!" Asperger signed a letter of referral effectively condemning a little girl with encephalitis named Herta Schreiber to death in Jekelius' rehab facility.

State of Israel

In its early years, under Jabotinsky's leadership, Revisionist Zionism was focused on gaining support from Britain for settlement. Later, Revisionist groups independent of Jabotinsky's direction conducted campaigns of Zionist political violence against the British to drive them out of Mandatory Palestine to establish a Jewish state. Though World War II brought relative calm, the tensions again escalated into an armed struggle towards the end of the war, when it became clear that the Axis powers were close to defeat. Opposition to the British intensified with the publication of the White Paper of

1939, which outlined new government policies to place further restrictions on Jewish immigration and land purchases, and declared the intention of giving independence to Palestine, with an Arab majority, within ten years. The Haganah remained cooperative with the British. But the Irgun and Lehi, which split from the Haganah, two small, dissident militias of the right-wing Revisionist movement, launched a rebellion against British rule in 1944, ending the hiatus in operations it had begun in 1940. Lehi, often known pejoratively as the Stern Gang, was founded in August 1940 by Avraham Stern, a former member of the Irgun, which was based on the was based on what was the Revisionist Zionism of Jabotinsky. It was initially called the *Irgun Zvai Leumi* (National Military Organization, NMO). The Irgun and Stern Gang, later called Lehi, attacked police and government targets but intentionally avoided military ones, to ensure that they would not hinder the British war effort against the Nazis.

On January 11, 1941, Stern proposed a formal military pact between the Irgun and the Nazi Third Reich. The offer, which is contained in a report known as the Ankara document, which is still kept in a locked archive in Britain, tells of contacts the Naval attaché at the German Embassy in Turkey had with emissaries of the Irgun:

> The indirect participation of the Israeli freedom movement in the drawing up of the New Order in Europe, already in its preparatory stage, would be connected with a positively radical solution of the European Jewish problem in conformity with the above-mentioned national aspirations of the Jewish people. This would strengthen to an uncommon degree the moral basis of the New Order in the eyes of the entire world.
>
> The cooperation of the Israeli freedom movement would also be in line with one of the recent speeches of the German Reich Chancellor in which Hcrr Hitler stressed that any combination and any alliance would be entered into in order to isolate England and defeat it.[1712]

The anti-Semitism and the extermination of European Jews that had already begun prevented Nazis from accepting offer of alliance. But two years later, the Irgun was embarking on terrorist raids

against British institutions in the Near East. The leader of the Irgun from 1943 to 1948 was Menachem Begin (1913 – 1992), future Prime Minster of Israel. Begin studied law at the University of Warsaw, and became a disciple of Vladimir Ze'ev Jabotinsky, and joined Betar, the youth wing of the Revisionist Zionism movement. In September 1939, after Germany invaded Poland, in common with a large part of Warsaw's Jewish leadership, Begin escaped to Wilno (now Vilnius, Lithuania), then eastern Poland, to avoid inevitable arrest. Wilno was soon occupied by the Soviet Union and Begin was arrested by the NKVD, having been accused of being an "agent of British imperialism" and sentenced to eight years in the Soviet gulag. In July 1941, just after Germany attacked the Soviet Union, and following his release under the Sikorski–Mayski agreement between the Soviet Union and Poland, Begin joined the Free Polish Anders' Army as a corporal officer cadet. He was later sent with the army when it was evacuated to Palestine, where he arrived in May 1942.

The Irgun sought to end British rule by assassinating police, capturing British government buildings and arms, and sabotaging British railways. Starting from the assassination of Walter Guinness, 1st Baron Moyne in 1944, the highest-ranking British official in the region, the Haganah actively opposed the Irgun and Lehi, in a period of inter-Jewish fighting known as The Hunting Season. Moyne's daughter-in-law was Diana Mitford, who was first married to his son Brian before leaving him to marry to the British fascist leader Sir Oswald Mosley, in 1936 in Berlin, with Hitler and Goebbels as witnesses. From the outbreak of war in 1939, Moyne sought Diana's internment. File No KV 2/1363 at the PRO, Kew, part of a collection released in 2004, notes that "Diana Mosley was not interned on the outbreak of war, and remained at liberty for some time. There is a Home Office letter of May 1940 explaining the Home Secretary's decision not to intern her at that time, and then correspondence from her former father-in-law, Lord Moyne, which seems to have resulted in her detention the following month."

Moyne had opposed the establishment of specifically Jewish army units in the Middle East, "partly to avoid offending Arab sensibilities."[1713] Although dismissed by Bruce Hoffman as a canard, Lehi apologists hold that Moyne was personally responsible

for the deaths of a million Hungarian Jews.[1714] Joel Brand of the ARC had reported that during one of the interrogations an Englishman he did not know had asked him about Eichmann's proposal, then replied "What can I do with a million Jews? Where can I put them?" Brand was later told the man was Lord Moyne. The British released Brand in October 1944, about one month before Moyne's assassination, after which he joined the group Lehi which would commit the assassination.[1715] Yitzhak Shamir, a prominent leader of the Irgun, claimed later that Moyne was assassinated because of his support for a Middle Eastern Arab Federation and anti-Semitic lectures in which Arabs were held to be racially superior to Jews. The assassination rocked the British government, and outraged this friend Winston Churchill, the British Prime Minister.[1716]

The Haganah initially cooperated with the British in suppressing the Irgun. However, After World War II, in August 1945 President Truman asked for the admission of 100,000 Holocaust survivors into Palestine but the British maintained limits on Jewish immigration in line with the 1939 White Paper. The Jewish community rejected the restriction on immigration and organized an armed resistance. The Haganah joined with the Irgun and Lehi in a rebellion which expanded to attacking military targets. They jointly formed the Jewish Resistance Movement. The Haganah refrained from direct confrontation with British forces, and concentrated its efforts on attacking British immigration control, while Irgun and Lehi attacked military and police targets. The Haganah attempted to bring Jewish Holocaust survivors to Palestine in a program called Aliyah Bet in which tens of thousands of Jewish refugees attempted enter Palestine by ship. Most of the ships were intercepted by the Royal Navy and the refugees rounded up and placed in detention camps in Atlit and Cyprus by the British.

Irgun's most notorious attack was the July 22, 1946, bombing Irgun attacked the British administrative headquarters for Palestine, which was housed in the King David Hotel in Jerusalem. Ben-Gurion had agreed that the Haganah could cooperate with Begin's Irgun in fighting the British, who continued to restrict Jewish immigration. Ben-Gurion initially agreed to Begin's plan to carry out the King

David Hotel bombing, with the intent of embarrassing the British military stationed there rather than killing them. However, when the risks of mass killing became apparent, Ben-Gurion told Begin to call the operation off. Begin refused, and carried out the attack as planned.[1717] A total of 91 people of various nationalities were killed and 46 were injured. It was characterized as one of the "most lethal terrorist incidents of the twentieth century."[1718]

The insurgency lasted until the eruption of the 1947–1948 civil war. It broke out after the General Assembly of the United Nations adopted a resolution on November 29, 1947, recommending the adoption of the Partition Plan for Palestine. British efforts to mediate a negotiated peace between Jews and Arabs had failed as the Jews were unwilling to accept any solution that did not involve a Jewish state and suggested a partition of Palestine into Jewish and Arab states, while the Arabs were adamant that a Jewish state in any part of Palestine was unacceptable and that the only solution was a unified Palestine under Arab rule. In February 1947, the British referred the Palestine issue to the newly formed United Nations. On May 15, 1947, the General Assembly of the United Nations resolved that the United Nations Special Committee on Palestine (UNSCP) be created "to prepare for consideration at the next regular session of the Assembly a report on the question of Palestine."[1719]

The Jewish Agency pressed for Jewish representation and the exclusion of both Britain and Arab countries on the Committee, sought visits to camps where Holocaust survivors were interned in Europe as part of UNSCOP's brief, and in May won representation on the Political Committee.[1720] While the Jewish Agency and the Jewish National Council cooperated with UNSCOP in its deliberations, the Arab Higher Committee charged UNSCOP with being pro-Zionist, and decided to boycott it. UNSCOP officials clandestinely met with members of the high command of the Haganah, the main Jewish underground militia. The Haganah officials who attended the meeting, Yisrael Galili, Yigael Yadin, Yosef Avidar, and Ehud Avriel, insisted that the Haganah could repel any Arab attack, including by the surrounding Arab states. UNSCOP also met with Irgun commander Menachem Begin along with Irgun high command members Haim Landau and Shmuel Katz, while in the

second meeting they met with Begin and Irgun official Meir Cahan.[1721] Jewish Agency representatives such as David Ben-Gurion, Moshe Sharett, and Abba Eban testified, along with Chaim Weizmann, argued for a Jewish state in Palestine and accepted the principle of partition. In August, after three months of conducting hearings and a general survey of the situation in Palestine, UNSCOP recommended that the region be partitioned into an Arab state and a Jewish state, which should retain an economic union. An international regime was envisioned for Jerusalem.

On May 14, 1948, the day before the expiration of the British Mandate, Ben-Gurion, the head of the Jewish Agency, declared "the establishment of a Jewish state in Eretz-Israel, to be known as the State of Israel." The following day, the armies of four Arab countries —Egypt, Syria, Transjordan and Iraq—entered what had been British Mandatory Palestine, launching the 1948 Arab–Israeli War. This led to the establishment of the 1949 cease-fire agreement, with partition of the former Mandatory Palestine between the newborn state of Israel with a Jewish majority, the Arab West Bank annexed by the Jordanian Kingdom and the Arab All-Palestine Protectorate in the Gaza Strip under Egypt. As a result of the war, the State of Israel controlled the area that UN General Assembly Resolution 181 had recommended for the proposed Jewish state, as well as almost 60-percent of the area of Arab state proposed by the 1947 Partition Plan. Israel was admitted as a member of the UN by majority vote on 11 May 1949.

The declaration of independence was followed by the establishment of the Israel Defense Forces (IDF), and the process of absorbing all military organizations into the IDF started. An agreement had been signed between Menachem Begin and Yisrael Galili for the absorption of the Irgun into the IDF. The Irgun had fought the in 1947–48 Civil War and its chief Begin was described as "leader of the notorious terrorist organisation" by British government and banned from entering United Kingdom.[1722] In November 1948, when Begin visited the US on a campaigning trip, a letter signed by Albert Einstein, Sidney Hook, Hannah Arendt, and other prominent Americans and several rabbis was published which described Begin's Herut party as a terrorist, right-wing organization "closely

akin in its organization, methods, political philosophy and social appeal to the Nazi and Fascist parties" and accused his group and the Stern Gang of preaching "racial superiority" and having "inaugurated a reign of terror in the Palestine Jewish community."[1723] Rabbi Stephen Wise denounced the movement as, "Fascism in Yiddish or Hebrew."[1724] Begin later transformed the Irgun into the political party which later became part of the right-wing Likud, later led by Yitzhak Shamir.

Soon after the establishment of the State of Israel, Prime Minister David Ben-Gurion, a secular Jew, urged the chief rabbi of the new Jewish state to lift the excommunication or *herem* on Spinoza. However, the lifting was refused. After his retirement, Ben-Gurion published an article in *Davar*, that just as the excommunication declared by Athens on Socrates could not prevent the Greek philosopher from being recognized as first thinker of Hellenic times, so the excommunication of Spinoza by the Jews of Amsterdam could not deny the fact that Spinoza was Jewish. Ben-Gurion urged that the Hebrew University should sponsor the publication of the works of Spinoza to be timed for the 300th anniversary of his excommunication, in 1956. In "Let Us Right the Wrong," Ben-Gurion referred to Spinoza as "the most original thinker and the most profound philosophy that Judaism has produced in the two thousand years."[1725]

On September 14, 1952, Reuben Shiloach, the first head of Mossad, retired, leaving the organization in the hands of the 40-year-old Isser Harel, who became one the most famous Israeli spymasters. Harel recruited a large number of former Irgun and Stern Gang members, including Yitzhak Shamir, the future prime minister. Under Harel, Shamir became Mossad's chief of European operations, a position he held for ten years. Harel became one of Israel's most powerful figures, heading Mossad and Shin Bet and becoming chairman of the secret services' co-ordinating committee. Harel continued to pursue Shiloach's dream of a "peripheral alliance" between Israel and potential non-Arab allies in the Middle East. In 1957, he became friends with the first head of Iran's notorious intelligence agency, Savak, and later prime minister, Taimur Bakhtiar. A year later, he formed the Trident network with Savak and Turkey's

National Security Services as “a dam to stop the Nasser-Soviet flood.” He also armed and trained Iraqi Kurds, and built bases and airfields in Turkey and Ethiopia, under the cover of the fictitious CIA-funded Reynolds Concrete Company.[1726]

Harel personally commanded some of Mossad’s most famous operations, the abduction from Argentina of Adolf Eichmann in 1960, who was subsequently found guilty of war crimes in a widely publicized trial in Jerusalem, where he was executed by hanging in 1962. As Polkehn noted, given the extent of the collaboration between the Zionists and the Nazis, “one reason why the Israeli government was so anxious about holding the trial of Eichmann in Israel and in no other place becomes clear; only in Israel could Zionist contacts with the Nazis be kept out of public view.”[1727] Advancing the narrative, Hannah Arendt would later write *Eichmann in Jerusalem* in 1963. Arendt’s subtitle famously introduced the phrase “the banality of evil.” In part, the phrase refers to Eichmann’s deportment at the trial as he displayed neither guilt for his actions nor hatred for those trying him, claiming he bore no responsibility because he was simply “doing his job.”

21. The Cold War

Fourth Reich

After being condemned to death for war crimes in 1946, Aufbau member and Nazi ideologue Alfred Rosenberg declared: “Within fifteen years we will begin to be talked about again, and within twenty years Nazism will again be a force.”[1728] According to historian Dr. Michael Pinto-Duschinsky, an adviser to Jewish former slave laborers, “the continuity of the economy of Germany and the economies of post-war Europe is striking. Some of the leading figures in the Nazi economy became leading builders of the European Union.”[1729] As related by A.N. Wilson, historian and friend of Oswald Mosley’s fascist wife Diana Mitford, “In old age, she used to day, what we were all struggling for and fighting for was what we’ve now achieved, which is a united, peaceful Europe with Germany at the top.”[1730]

A study initiated in 2012 by former justice minister Sabine Leutheusser-Schnarrenberger, reported that 77 percent of German senior ministry officials in 1957 were former Nazis—a higher proportion even than during the 1933-45 Third Reich.[1731] Historians had previously found that in the 1950s, more than 70 percent of West Germany’s top judges also had former Nazi connections. Of those 90 officials, 34 had been members of the SA. A report released in 2015 found that between 1949 and 1970, 54 percent of Interior Ministry staffers were former Nazi Party members, and that 8 percent of them had served in the Nazi Interior Ministry, which at one point was run by SS chief Heinrich Himmler.[1732]

The return of the Nazis took place under the rule of Konrad Adenauer (1876 – 1967), Knight of Malta, member of Coudenhove-Karlergi’s PEU, the *Kulturbund,* first Chancellor of the Federal Republic of Germany (West Germany) from 1949 to 1963, and one of the “founding fathers of the European Union.” Adenauer allowed former members of the Nazi Party back into the highest levels of

business and government in West Germany, based on the argument that the country needed their expertise.[1733] Starting in August 1950, Adenauer began to pressure the Western Allies to free all of the war criminals in their custody, especially those from the Wehrmacht, whose continued imprisonment he claimed made West German rearmament impossible. Adenauer had been opposed to the Nuremberg Trials, and after becoming Chancellor, he demanded the release of the so-called "Spandau Seven," among whom were Albert Speer and Rudolf Hess. In October 1950, Adenauer received the so-called "Himmerod memorandum" drafted by four former Wehrmacht generals that linked freedom for German war criminals as the price of German rearmament. The Allies were willing to do whatever necessary to get German rearmament underway, and in January 1951, General Dwight Eisenhower, commander of NATO forces, issued a statement which declared the great majority of the Wehrmacht had acted honorably.

Adenauer was the first leader of the Christian Democratic Union (CDU), which attracted conservative, anti-Communist former Nazis and Nazi collaborators into its higher ranks, like Hans Globke (1898 – 1973) and Theodor Oberländer (1905 – 1998). Globke, helped to formulate the Enabling Act of 1933, the law that effectively gave Hitler dictatorial powers. He worked for Adolf Eichmann in the Jewish Affairs department and helped draft the 1935 Nuremberg laws. Globke had a later controversial career as Secretary of State and Chief of Staff of the German Chancellery, writing a law that restored back pay, pensions, and advancement to civil servants who had served under the Nazi regime. Globke became a powerful *éminence grise* of the West German government, working as Adenauer's national security advisor in the 1960s and was, according to the *Guardian*, "the main liaison with the CIA and NATO."[1734]

Oberländer, who had participated in Adolf Hitler's Beer Hall Putsch, became a member of the Nazi Party in 1933 and a member of the SA. Oberländer is considered by some historians to be among the academics who laid the intellectual foundation for the Final Solution.[1735] After the war, he worked for American intelligence as an expert on Eastern Europe until 1949.[1736] Oberländer served as Federal Minister for Displaced Persons, Refugees and Victims of

War in West Germany from 1953 to 1960, and as a Member of the Bundestag from 1953 to 1961 and from 1963 to 1965.

Nazi Gold

The Knights of Malta—successors of the Knights Hospitaller who inherited the properties of the Templars—participated in helping thousands of ex-Nazis SS members to escape through the Ratlines, who rescued Nazi Gold, and found refuge in places like the United States, Egypt, Argentina and Chile, often with the assistance of the CIA.[1737] The Nazis had executed a policy of looting the assets of their victims to finance the war, collecting them in central depositories. It is estimated that at their disposal was some $800 million.[1738] There were allegations that Schacht's International Bank of Settlements (BIS) had helped the Germans loot assets from occupied countries during World War II. During the period of 1933–45, the board of directors of the BIS included Walter Funk, a prominent Nazi official, and Emil Puhl, as well as Hermann Schmitz the director of IG Farben and Baron von Schroeder, the owner of the J.H. Stein Bank, that held the deposits of the Gestapo.

Funk boasted that by 1938, the German state had confiscated Jewish property worth two million marks, using decrees from Hitler and other top Nazis to force German Jews to leave their property and assets to the State if they emigrated. Puhl was instrumental in moving Nazi gold, some of which had been looted from countries occupied by the Nazis, and some also stolen from Jewish victims incarcerated in Nazi concentration camps. Gold or jewelry as well as gold teeth were even removed from corpses before being passed on to the Reichsbank. Funk and Puhl were both convicted at the Nuremberg trials after World War II, and as a result of these allegations, the Bretton Woods Conference in July 1944 proposed the liquidation of BIS. Though initially approved, the liquidation of the bank was never undertaken, and the decision to liquidate the BIS was officially reversed in 1948.

As later discovered by US army counter-intelligence, a meeting was held in great secrecy on August 10, 1944 at the Hotel Maison Rouge in Strasbourg, at which were present the most powerful

industrial, political and commercial interests of the Nazi regime, who were there to discuss how to manage Nazi assets to save them from what they recognized as an impending defeat. The meeting was the culmination of a year's preparation by Deputy Fuhrer Martin Bormann (1900 – 1945).[1739] The plot was outlined in the *Red House Report* produced by a French spy who was at the meeting. German industrialists were ordered to make contacts and alliances with foreign firms. They were especially to exploit the finances of German firms that had already been used as fronts for economic penetration in foreign countries, such as the steel giant Krupp, and the Hamburg-America Line shipping company, whose American operations were taken over by George Herbert Walker.[1740]

On October 21, 1946, the U.S. State Department received a Top Secret report from US Treasury Agent Emerson Bigelow, referred to as the "Bigelow Report," which was declassified on December 31, 1996, and released in 1997. The report established that Bigelow received reliable information on the matter from the Office of Strategic Services (OSS) or CIC intelligence officials of the US Army. The report asserted that in 1945, the Vatican had confiscated 350 million Swiss francs in Nazi gold for "safekeeping," of which 150 million Swiss francs had been impounded by British authorities at the Austro-Swiss border. The report also stated that the balance of the gold was held in one of the Vatican's numbered Swiss bank accounts. Intelligence reports, which corroborated the Bigelow Report, also suggested that more than 200 million Swiss francs, a sum largely in gold coins, were eventually transferred to Vatican City or to the Institute for Works of Religion (aka the Vatican Bank), with the assistance of Roman Catholic clergy and the Franciscan Order. [1741]

ODESSA Network

As explained by Francoise Hervet, "It is probably safe to say that the several thousand Knights of SMOM, principally in Europe, North, Central, and South America, comprise the largest most consistently powerful and reactionary membership of any organization in the world today."[1742] The Knights of Malta, in particular Baron Franz

von Papen, played a critical role in Hitler's rise to power. Other known members of the Knights of Malta include Lee Iacocca, Skull and Bones member William F. Buckley, Alexandre de Marenches (the chief of French Intelligence under Giscard d'Estaing, himself a Knight of SMOM), as well as Conrad Adenauer.

William "Wild Bill" Donovan (1883 – 1959) who was head of the Office of Strategic Services (OSS), the predecessor of the Central Intelligence Agency (CIA), during World War II, was also a Knight of Malta. On July 11, 1941, Donovan was named Coordinator of Information (COI), and organized its New York headquarters in the Rockefeller Center in 1941 and asked Knight of Malta Allen Dulles to head it. The offices Dulles took over were on the floor immediately above the location of the operations of Britain's MI6. In 1942, the COI became the Office of Strategic Services (OSS). Donovan, had secretly established an intelligence connection with the Vatican as early as 1941. In 1944, Pope Pius XII decorated Donovan with the Grand Cross of the Order of Saint Sylvester, the oldest and most prestigious of papal knighthoods, given to only a hundred other men in history, who "by feat of arms, or writings, or outstanding deeds, have spread the Faith, and have safeguarded and championed the Church."[1743]

In December 1944, Donovan and Allen Dulles, OSS head of intelligence operations in Europe operating out of Bern, Switzerland, strongly urged President Roosevelt to approve a plan allowing Nazi intelligence officers, scientists and industrialists to be "given permission for entry into the United States after the war and the placing of their earnings on deposit in an American bank and the like."[1744] In a secret directive circulated on September 3, 1946, President Truman officially approved Operation Paperclip and expanded it to include one thousand German scientists under "temporary, limited military custody," such as SS officer Wernher von Braun, who was recruited to NASA where he became the father of rocket technology and space science in the United States. The ODESSA ratlines assisted in Operation Paperclip, through which numerous Nazi scientists were brought to the US.

Working closely with Bormann and Hjalmar Schacht in transporting the Nazi assets to safety outside Europe was Schacht's

son-in-law, Otto Skorzeny (1908 – 1975), Hitler's "favorite commando," and future Mossad agent, whom the OSS had was described as "the most dangerous man in Europe."[1745] Skorzeny, who was simultaneously an officer of the SS, the Gestapo and the Waffen SS, achieved infamy during the war for his many daring exploits, including the successful rescue of the deposed Mussolini from captivity. Julius Evola was one of the first people to greet Mussolini when he was released.[1746] After the war, Skorzeny surrendered himself to the Allied forces, and the newly formed CIA arranged for his escape from the internment camp at Darmstadt in 1948.[1747]

Skorzeny had worked closely with Bormann and Schacht in creating the infamous ODESSA network, which maintained escape routes called "ratlines," to shuttle ex-Nazis to various safe havens around the world. The dark irony is that Odesss had been a the third largest Jewish community, notorious for its Jewish criminal gangs and smugglers.[1748] According to Serge Klarsfeld, it was the banking contacts of Skorzeny's close friend Francois Genoud (1915 – 1996) that set in motion the ODESSA networks, which transferred millions of marks from Germany into Swiss banks.[1749] Genoud joined the pro-Nazi National Front in 1934, and two years later he traveled to Palestine where he met the Grand Mufti of Jerusalem Haj Amin Al Husseini, also known as "Hitler's Mufti." Working for both Swiss and German intelligence agencies, Genoud traveled extensively in the Middle East. During World War II, he played an active role in negotiations between Allen Dulles, the head of the OSS, and Nazi SS agents looking to end the war.[1750] Genoud is notable for being the executor of the last will and testament of Nazi propagandist Joseph Goebbels, and for reportedly making a fortune from publishing Goebbels' diaries for which he held the posthumous rights along with Hitler's and Bormann's works. Nazi hunters such as Serge Klarsfeld and Simon Wiesenthal, journalist David Lee Preston and others have asserted that Genoud was no less than the principal financial manager of the hidden Swiss assets of the Third Reich after World War II.[1751]

In his 2002 book, *The Real Odessa*, Argentine researcher Uki Goni revealed that Peron actively encouraged Nazi and Fascist war criminals to make their home in Argentina. 300 Nazis achieved this goal with support from Juan after he came to power in Argentina in 1946.[1752] Although he believed the Nuremberg trials were a "disgrace" and that the Allies deserved to lose the war, Peron sought out other Jewish Argentines as government advisers.[1753] The *Jewish Virtual Library* writes that while he had sympathized with the Axis powers, "Peron also expressed sympathy for Jewish rights and established diplomatic relations with Israel in 1949. Since then, more than 45,000 Jews have immigrated to Israel from Argentina."[1754] Today Argentina has a population of more than 200,000 Jewish citizens, the largest in Latin America, the third-largest in the Americas, and the sixth-largest in the world.[1755]

General Franco's Spain, not Rome, was the "first center of ratline activity that facilitated the escape of Nazi fascists," although the exodus itself was planned within the Vatican.[1756] Among the primary organizers were Charles Lescat, a French member of *Action Française*, which had been suppressed by Pope Pius XI but rehabilitated by Pope Pius XII.[1757] After the fall of Vichy, *Action Française*'s newspaper was banned and Maurras was sentenced to life imprisonment. The movement nevertheless continued to exist due to new publications and political movements. It is the opinion of several historians that during the Spanish Civil War, Franco's goal was to turn Spain into a totalitarian state based on fascism like Nazi Germany and Fascist Italy.[1758] These escape routes mainly led toward havens in Latin America, particularly Argentina, Paraguay, Colombia, Brazil, Uruguay, Mexico, Guatemala, Chile, Ecuador and Bolivia, as well as in Switzerland. Other destinations included Australia, Canada, and the Middle East. There were two primary routes: the first went from Germany to Spain, then Argentina; the second from Germany to Rome to Genoa, then South America.

Since 1943, as explained by Frederic Laurent, "the Holy See became the clandestine center of Anglo-American espionage in Italy."[1759] *Hitler's Pope* by the British journalist and author John Cornwell examines the actions of Eugenio Pacelli, who

became Pope Pius XII, before and during the Nazi era, and explores the charge that he assisted in the legitimization of Hitler's Nazi regime in Germany, through the pursuit of a Reichskonkordat in 1933. The book is critical of Pius' conduct during World War II, arguing that he did not do enough against the Holocaust. Cornwell argued that Pius' entire career as the nuncio to Germany, Cardinal Secretary of State, and pope was characterized by a desire to increase and centralize the power of the Papacy, and that he subordinated opposition to the Nazis to that goal.

Nevertheless, documents discovered in the Vatican archives by Michael Hesemann indicate when Pius XII was Archbishop Pacelli, he directly intervened with the World Zionist Organization representative Nachum Sokolov, and used his influence to arrange for Sokolov to meet directly with Pope Benedict XV in 1917 to discuss a Jewish homeland in Palestine.[1760] In the 1949 encyclical *Redemptoris nostri cruciatus*, Pius XII made a proposal for Jerusalem to become an international city, which was later re-proposed during the papacies of John XXIII, Paul VI and John Paul II. In 1958, Dr. Guido Mendes wrote an article in the *Jerusalem Post* explaining how he had been friends with Pacelli since his youth. He said that the Pope had discussed Jewish theology and participated in a Sabbath with important members of the Roman Jewish community. They exchanged ideals and future prospects, with Pacelli later expressing enthusiasm for the new State of Israel.[1761]

With ties to Egypt, Germany, Italy, Switzerland, and the Vatican, Skorzeny's ratlines operated out of Argentina, and helped many other war criminals find refuge in Latin America and the Middle East. Those who reached safety included Bormann, and the most notorious Nazi war criminals, including: Klaus Barbie, known as the "Butcher of Lyons"; Franz Stangl, Commandant of the Treblinka extermination camp; Gustav Wagner, Commandant of Sorbibor extermination camp; and Alois Brunner, an official in the Jewish deportation program. Most famous was Adolf Eichmann, the chief architect of the Holocaust. An entire Waffen SS division, the notorious "Galician Division," consisting of 8000 men were smuggled to England and given "free settler" status.

Close collaboration between the CIA and the Vatican continued after the war with Pope Paul VI through the intermediary Knight of Malta James Jesus Angleton (1917 – 1987), who was the long-time chief of Counterintelligence at the agency, as well as the head of the CIA's Vatican Desk and Israel Desk. According to Richard Helms, former Director of the CIA: "In his day, Jim was recognized as the dominant counterintelligence figure in the non-communist world."[1762] Angleton was a poet and, and as editor of the Yale literary magazine *Furioso*, which published many of the best-known poets of the inter-war period, including William Carlos Williams, E. E. Cummings and Ezra Pound. He carried on an extensive correspondence with Pound, Cummings and T.S. Eliot, among others. During World War II, Angleton served as chief of the Italy desk the counter-intelligence branch (X-2) of the OSS in London, where he met the famous double agent Kim Philby. In 1944 he was transferred to Italy as commander of SCI [Secret Counterintelligence] Unit Z, which handled Ultra intelligence based on the British intercepts of German radio communications. At the end of World War II, Angleton rescued Italian fascist Junio Valerio Borghese (1906 – 1974), an Italian Navy commander during the regime of Benito Mussolini. Borghese was then tried and convicted of collaboration with the Nazis, but offered a reduced sentence, due to his glorious expeditions during the war. Borghese was born into one of the leading families of the Black Nobility, the House of Borghese, of which Pope Paul V was a notable member and which maintains close ties to the Vatican. With his record as a war hero, Borghese became a figurehead for pro-fascist, anti-communist groups, acquiring the nickname of the "Black Prince."

Georgetown Set

Angleton had been part of a group known as the Georgetown Set, an influential group of journalists, politicians, and government officials whose lobbying efforts brought about the creation of the CIA. The early members of the Georgetown Set, also known as the Wisner Gang, was founded originally by six former OSS officers, Frank Wisner, Philip Graham who ran the *Washington Post*, David

Bruce, Tom Braden, Stewart Alsop, and Walt Rostow. Over the next few years, others like Richard Bissell, the Tavistock Institute's Walter Lippmann, the Bundy brothers, Chip Bohlen, George Kennan, Skull and Bones member Averill Harriman, John J. McCloy, Felix Frankfurter and Allen Dulles joined their regular parties. Frankfurter, who served as an Associate Justice of the United States Supreme Court, is reported to have received a copy of Eva Frank's portrait from his mother, a practice maintained among Sabbateans as a symbol of their Sabbatean heritage. According to Frankfurter, "the real rulers in Washington are invisible and exercise their power from behind the scenes."[1763]

The Georgetown Set began with meetings at Bohlen's residence in Georgetown, at the center of which were George Kennan and Isaiah Berlin, known in Washington as "The Prophet."[1764] Berlin, the British philosopher of Russian-Jewish origin, was implicated in the early-1950s Kim Philby espionage scandal. Philby, the son of St. John "Abdullah" Philby, was a high-ranking member of British intelligence who worked as a double agent before finally defecting to the Soviet Union. Philby was among three Cambridge graduates who brought the Cambridge Apostles to public attention following the exposure of a spy ring in 1951 that they had passed information to the KGB. Known as the Cambridge Five, they included MI5 officer Anthony Blunt, the grand-nephew of Wilfrid Scawen Blunt.

Along with other members of the Georgetown Set, including John J. McCloy and Charles "Chip" Bohlen, George Kennan was among the six "wise men," a group of US government officials and members of the East Coast foreign policy establishment who, beginning in the 1940s, developed the containment policy of dealing with the Communist bloc, and crafted institutions and initiatives such as NATO, the World Bank and the Marshall Plan. [1765] The six friends, who also included Dean Acheson, W. Averell Harriman, and Robert A. Lovett, were important foreign policy advisors to US presidents from Roosevelt to Lyndon B. Johnson.

In an anonymous piece called "The Sources of Soviet Conduct" that appeared in the council's publication *Foreign Affairs* in 1947, CFR study group member Kennan coined the term "containment." The essay would prove to be highly influential in US foreign policy for

seven upcoming presidential administrations. A critical study found that of 502 government officials surveyed from 1945 to 1972, more than half were members of the Council on Foreign Relations.[1766] During the administration of President Eisenhower, who was himself a member, 40 percent of the top US foreign policy officials were CFR members. Under Truman, were 42 percent, under Kennedy 51 percent, and 57 percent under Johnson.[1767] William Bundy credited the CFR's study groups with helping to lay the framework of thinking that led to both the Marshall Plan and NATO.[1768]

John J. McCloy (1895 – 1989), who was also a Knight of Malta, was a past president of the World Bank, was chairman of the Rockefeller and Ford Foundations. He was also chairman of the CFR, where he was succeeded by David Rockefeller, with whom he had worked closely as chairman of the Chase Bank.[1769] Prior to the war, McCloy had been legal counsel to IG Farben. He became friendly with W. Averell Harriman, and worked as an advisor to the fascist government of Benito Mussolini. In his dealings with Germany, McCloy worked closely with Paul Warburg, as well as his brother James in America. In 1936, he traveled to Berlin where he met with Rudolf Hess, and shared a box with Hitler and Herman Göring at the Berlin Olympics.

In 1941, Skull and Bones member Henry L. Stimson selected McCloy to become his assistant Secretary of War under President Roosevelt. McCoy forged a pact with the Vichy Regime of Darlan, displaced Japanese-Americans in California to internment camps, refused to recommend the bombing of Nazi concentration camps to spare the inmates on grounds that "the cost would be out of proportion to any possible benefits," and refused Jewish refugees entry to the US.[1770] In 1951, German Chancellor Adenauer met with McCloy to argue that executing the Landsberg prisoners would ruin forever any effort at having the Federal Republic play its role in the Cold War. In response, McCloy reduced the death sentences of most of the 102 men at Landsberg—hanging only seven of the prisoners while the rest of those condemned to death were spared.[1771] McCloy commuted the death sentences of a number of Nazi war criminals, and gave early releases to others. This included Fritz Ter Meer, the senior executive of IG Farben. The two most powerful Nazi

industrialists, Alfried Krupp (1854 – 1902) of Krupp Industries and Friedrich Flick (1883 – 1972), whose Flick Group eventually owned a 40 percent stake in Daimler-Benz, were released from prison after serving barely three years. Krupp, the ultra-wealthy German industrialist who was represented by Otto Skorzeny in Argentina, and Hjalmar Schacht, subsequently went on the payroll of Aristotle Onassis.[1772] Krupp was also related through Chip Bohlen's great-great-uncle, American Civil War general Henry Bohlen, born 1810, the first foreign-born (German) Union general of the Civil War. After the war, the Krupp empire achieved infamy for their brutal use of slave labor during World War II.[1773]

From 1954 to 1970, McCloy was chairman of the Council on Foreign Relations (CFR), having succeeded David Rockefeller. Because of his stature in the legal world, his long association with the Rockefellers and as a presidential adviser, he was sometimes referred to as the "Chairman of the American Establishment."[1774] McCloy was a president of the World Bank, which along with the IMF was a creation of the Council on Foreign Relations (CFR), whose chairman was David Rockefeller. The World Bank has also had powerful connections to the Chase Manhattan Bank, which along with Standard Oil, serves as the economic base for David Rockefeller. David became the president of Chase in 1960, and under his leadership, Chase spread internationally and became the largest of any bank in the world. Chase was also closely associated with and has financed the oil industry, having longstanding connections with its board of directors to the successor companies of Standard Oil, especially ExxonMobil. Three presidents of the World Bank, including McCloy, Eugene Black and George Woods, all worked at Chase before taking up positions at the World Bank.

Central Intelligence Agency (CIA)

It was members of the Georgetown Set who began lobbying for a new intelligence agency. The main figure was OSS veteran Frank Wisner, who was appointed director of the Office of Special Projects, created in 1948 with the help George Kennan. Soon afterwards it was renamed the Office of Policy Coordination (OPC), which later

became the espionage and counter-intelligence branch of the CIA, newly created in 1947. Under Wisner, the OPC launched what amounted to a psychological operations program to undermine the spread of communism, and to promote American imperialism through the spread of "democracy." As one early officer of the CIA noted, about the agency's sense of mission, "to save western freedom from Communist darkness," it could be compared to "the atmosphere of an order of the Knights Templar."[1775]

The Georgetown Set spearheaded a new direction which began when the Truman administration of 1945 to 1953 opened a change in policy towards the containment of communism. The new direction led the National Security Council to adopt a formal strategy that authorized a broad array of covert action strategies including "propaganda, economic warfare; preventive direct action, including sabotage, anti-sabotage."[1776] Their extent was limited only by "plausible deniability," to ensure the concealment of US government involvement. Programs included the State Department's support of film, radio, art, and exchange programs, and the *Voice of America* broadcasts.

In 1948, President Truman summoned Allen Dulles to be part of a working group tasked with making proposals on how the work of the fledgling CIA could be improved. The group's efforts resulted in National Security Report 50 (NCS50), which for the most part reflected Dulles's own vision: covert operations should be one of the CIA's central functions, and Wisner's OPC should be incorporated directly into the CIA. In 1950, Allen Dulles himself became chief of planning for the CIA. Shortly thereafter, he became Deputy CIA Director, and in 1953, was appointed Director of Central Intelligence. At that time, his brother John Foster Dulles was Secretary of State. To Eisenhower, who continued the strategy adopted by Truman, after coming into office in 1953, "Psychological warfare is the struggle for the minds and wills of men." He regarded it a "basic truth" that "humans are spiritual beings; they respond to the sentiment and emotions as well as to statistics and logic… The minds of all men are susceptible to outside influences."[1777]

In 1951, to better coordinate these efforts, Truman had also created the Psychological Strategy Board (PSB). The PSB was

headed by another OSS veteran C.D. Jackson (1902 – 1964, the first Deputy Director of Central Intelligence at CIA. The PSB's primary aim was to seek the breakup of the Soviet Union through propaganda. Covert operations were not limited to the communist world, but included the "free world" as well. As Pulitzer Prize winning journalist Ian Johnson explains, "put less euphemistically, the US government would secretly manipulate public opinion at home and in scores of other noncommunist countries."[1778] Wisner ran most of the early peacetime covert operations as head of the OPC, which integrated into the CIA's Directorate of Plans in 1952, under Dulles. By mid-1953 the department was operating with 7,200 personnel and 74 percent of the CIA's total budget. According to Daniel Brandt:

> Wisner created the first "information superhighway." But this was the age of vacuum tubes, not computers, so he called it his "Mighty Wurlitzer." The CIA's global network funded the Italian elections in 1948, sent paramilitary teams into Albania, trained Nationalist Chinese on Taiwan, and pumped money into the Congress for Cultural Freedom, the National Student Association, and the Center for International Studies at MIT. Key leaders and labor unions in western Europe received subsidies, and Radio Free Europe and Radio Liberty were launched. The Wurlitzer, an organ designed for film productions, could imitate sounds such as rain, thunder, or an auto horn. Wisner and Dulles were at the keyboard, directing history.[1779]

When he became head of the CIA, Knight of Malta Allen Dulles hired the services of Reinhard Gehlen (1902 – 1979), the most senior eastern front Nazi military intelligence officer who, just before the end of World War II, had turned himself over to the US.[1780] In exchange for his extensive intelligence contacts in the USSR, Dulles and the OSS reunited Gehlen with his Nazi associates, to establish "the Gehlen Organization," which then functioned within the OSS, and later the CIA. In 1950, it was McCloy who had been given the task of appointing a new head of the West German Secret Service. After discussing it with Wisner, McCloy decided on Gehlen. The Knights of Malta gave Gehlen its highest award of honor, the *Gran*

Croci Al Merito Conplacca, in l948. Though Gehlen was not a Catholic, he was awarded the honor because of his efforts in the "crusade against godless Communism."[1781] Gehlen was subsequently installed by the Americans as the first chief of West Germany's secret service, the *Bundesnachtrichtdienst* (BND), under West German Chancellor Adenauer.[1782]

In 1951, senior CIA officer Kermit "Kim" Roosevelt, Jr., grandson of the president, and a member of Dulles' "Park Avenue Cowboys," had opened secret negotiations with Gamal Nasser in Egypt. Agreement was soon reached that, following a coup against King Farouk, the US would assist in building up Egypt's intelligence and security forces.[1783] Under the leadership of Allen Dulles, the CIA embarked on a project of hiring ex-Nazis in Egypt, who were led by Gehlen, Schacht and Skorzeny. The Germans in Egypt began conspiring with Nasser and his Free Officers who, in turn, were working closely with the Muslim Brotherhood to overthrow the king. On July 23, 1952, the Free Officers carried out a coup d'état with assistance from the Brotherhood and the Nazis.[1784] Kim Roosevelt was also the formal leader of Operation Ajax, organized by Wisner and Dulles for the overthrow of Iran's democratically elected President Mossadegh in 1953, who threatened to nationalize England's prized Anglo-Iranian Oil Company (AIOC). In the same year, Dulles and Wisner orchestrated the overthrow of the Socialist President Arbenz of Guatemala in 1954, an operation known as PBSUCCESS.[1785]

Substantial evidence points to the role of the United Fruit Company—later known as Chiquita, which had several direct ties to the White House and the CIA—as instrumental in this coup.[1786] United Fruit had acquired their holdings in Guatemala cheaply through a deal that was settled by John Foster Dulles through the firm of Sullivan Cromwell. Allen Dulles, who led the coup, had served on UFCO's board of trustees.[1787] In the end, more than a hundred thousand Guatemalan peasants were tortured and killed by the American-trained anti-guerrilla rampages. Military dictators ruled for the next thirty years, provided with weapons and training by the Americans. The term "banana republic" actually originated in

reference to United Fruit's domination of corrupt governments in Guatemala and other Central American countries.

Operation Mockingbird was very active during the CIA-assisted coup.[1788] In 1931, C.D. Jackson had worked with Skull and Bones member Henry Luce at *Time Magazine*, and after the war became Managing Director of Time-Life International. In that capacity, Jackson also headed Operation Mockingbird, a program established by Wisner to develop the CIA's influence over the mainstream media. The claim that the CIA ran an "Operation Mockingbird" first appeared in *Katharine the Great*, a 1979 biography of Katharine Graham, owner of *The Washington Post*, written by reporter Deborah Davis. According to Davis, Mockingbird was established by Frank Wisner, director of the Office of Policy Coordination—a covert operations unit created by the United States National Security Council.

After 1953, the media network was overseen by Dulles, by which time Mockingbird had major influence over 25 newspapers and wire agencies, the most valuable being *The New York Times*, *Newsweek*, CBS and Time and Life.[1789] Other organizations included the ABC, the NBC, the Associated Press, United Press International, Reuters, Hearst Newspapers, Scripps-Howard, *Newsweek*, the Mutual Broadcasting System, the *Miami Herald* and the old *Saturday Evening Post* and *New York Herald-Tribune*. One of the most important journalists under the control of Mockingbird was Georgetown Set member Joseph Alsop of the *New York Herald Tribune*, whose articles appeared in over 300 different newspapers. [1790]

Religious Factor

As the Psychological Strategy Board, headed by C.D. Jackson, adopted a new program for the Middle East in early 1953, one of Eisenhower's chief psychological warfare strategists, Edward P. Lilly, produced a memorandum called "The Religious Factor," which called on the US to use religion more explicitly. Lilly described the great religious revival going on in the Muslim world, exemplified, he thought, by the Muslim Brotherhood, founded by Hasan al Banna. As discovered by John Loftus, former US government prosecutor and

former Army intelligence officer, when he was allowed to peruse CIA archives, al Banna had been recruited in the 1930s by Hitler to establish an arm of German intelligence in Egypt.[1791] With the demise of the Nazis, control of the Muslim brothers was taken over by the CIA.

A meeting between the White House and the Muslim Brotherhood then took place in 1953. Said Ramadan, the Brotherhood's leading figure and son-in-law to founder Hassan al Banna, was invited to attend a conference sponsored by the USIA, the State Department's International Information Agency (IIA), Princeton and the Library of Congress. The "hoped-for result," wrote Washburn, deputy director of the U.S. Information Agency in charge of liaison with the White House, to C.D. Jackson, "is that the Muslims will be impressed with the moral and spiritual strength of America."[1792] As outlined in a confidential memo by Allan Dulles' brother, Secretary of State John Foster Dulles, "on the surface, the conference looks like an exercise in pure learning. This in effect is the impression desired." As he further explained, "IIA promoted the colloquium along these lines and has given it financial and other assistance because we consider that this psychological approach is an important contribution at this time to both short term and long term United States political objectives in the Moslem area."[1793]

That led the US government to reach out to US-Saudi oil conglomerate ARAMCO to underwrite the travel grants to the Princeton program. The US Embassy in Cairo invited Ramadan and he and other participants then traveled to Washington for a photo-op with President Eisenhower in the White House. The CIA subsequently conducted an analysis of Ramadan and concluded that "Ramadan seems to be a fascist, interested in… power. He did not display many ideas except for those of the Brotherhood."[1794] Despite this supposed skepticism, the Princeton colloquium nevertheless encouraged the Eisenhower Administration during his second term to provide support for the Muslim Brotherhood.

CIA officer Robert Dreher arranged for Jordan to provide Ramadan a diplomatic passport who even "sent him to West Germany as Ambassador-at-large."[1795] As detailed by Pulitzer Prize winning journalist Ian Johnson in *A Mosque in Munich*, the CIA

connived to have Ramadan take over a Munich mosque project headed by ex-Nazi Gerhard von Mende, a former colleague of Alfred Rosenberg. During World War II, von Mende, as head of the Caucasus division at the *Ostministerium*, the office overseeing the Nazi-occupied eastern territories, pioneered the use of the minority populations of the Soviet empire, many of them Muslim, into a fifth column. Following Germany's defeat, von Mende was hired by the US, where his many Muslim agents went to work for *Radio Liberty*.

Part of this operation was the creation the American Committee for Liberation from Bolshevism (AMCOMLIB). Its main purpose was to run *Radio Liberty*, which was beamed into the Soviet Union, but the US government misled listeners and supporters in the US into thinking it was run by émigrés and prominent journalists instead of the CIA. It was AMCOMLIB CIA officers Eric Kuniholm and Robert Dreher who provided funding for Said Ramadan to spearhead their activities in Munich. In 1958, those loyal to von Mende had decided to build a mosque in Munich, to become the Munich Islamic Center. However, the project was soon hijacked by the CIA, who intended to have it instead headed by Said Ramadan. Through CIA sponsorship, the mosque became the headquarters of the Brotherhood in Europe. Its influence spread out all over Germany, then Europe, and even the U.S., spawning a network of related Islamic centers.

In 1954, Said Ramadan had been part of a Muslim Brotherhood plot to assassinate Nasser, coordinated by the CIA and Skorzeny's former Nazis.[1796] Following the Nasser's cooperation with the Muslim Brotherhood in the Free Officers' coup in the Egyptian Revolution of 1952, tensions eventually grew between the two organizations. Nasser emerged in 1954, naming himself prime minister, and when his government moved towards a confrontation with the British, the Brotherhood was directed to wage war against him. So when Nasser threatened to nationalize the Suez Canal, so important as a conduit for oil cargo to Europe and elsewhere, the Muslim Brotherhood were unleashed against him. To that effect, the Brotherhood received assistance from Israeli intelligence, for which reason, among others, it was accused by *Al Ahram*, and other Egyptian press, as being the tool of imperialists "and the Zionists."[1797]

When Brotherhood members attempted to assassinate Nasser in 1954, the group was forcibly suppressed, with thousands being imprisoned. Six of its leaders were tried and executed for treason, and many others were imprisoned. Interrogations revealed that the Muslim Brotherhood functioned virtually as a German Intelligence unit. As well, as divulged by Copeland:

> Nor was that all. Sound beatings of the Moslem Brotherhood organizers who had been arrested revealed that the organization had been thoroughly penetrated, at the top, by the British, American, French and Soviet intelligence services, any one of which could either make active use of it or blow it up, whichever best suited its purposes. Important lesson: fanaticism is no insurance against corruption; indeed, the two are highly compatible.[1798]

Following the assassination attempt on Nasser, Ramadan and other Brotherhood conspirators were charged with treason and stripped of their Egyptian citizenship. Many members of the Muslim Brotherhood were shuttled to the CIA's ally Saudi Arabia. John Loftus discovered that the British Secret Service convinced American intelligence that the Muslim Brotherhood would be indispensable as "freedom fighters" in preparation for the next major war, which was anticipated against the Soviet Union. Kim Philby, Soviet double-agent and son of "Abdullah" Philby, assisted the US in recruiting members of the Muslim Brotherhood who, once they were brought to Saudi Arabia, says Loftus, "were given jobs as religion education instructors."[1799] Describing the Brotherhood as a "silent ally" that provided a "cheap no-American casualties way" to do "our dirty work in Yemen, Afghanistan, and plenty of other places," former CIA covert operations specialist, John Baer, in *Sleeping with the Devil: How Washington Sold Our Soul for Saudi Crude* explained, "All the White House had to do was give a wink and a nod to countries harboring the Muslim Brothers."[1800]

Thus, beginning in the 1960s with the CIA's tacit approval, the Masonic tradition of Salafis begun by Afghani became more formally allied to the Wahhabis who became the principal patrons of the

Brotherhood, which set up branches in most Arab states. Among them was Mohammed Qutb, the younger brother of Sayyed Qutb. There he edited and published his brother's books and taught as a professor of Islamic Studies at Saudi universities. While in Saudi Arabia, he conceived of the organization now known as the World Assembly of Muslim Youth (WAMY), thanks to large donations from the bin Laden family. Osama bin Laden's brother Omar was at one time its executive director.

When the reigning Saudi Crown Prince Mohammed bin Salman was asked about the Saudi-funded spread of Wahhabism, the *Washington Post* reported that "he said that investments in mosques and madrassas overseas were rooted in the Cold War, when allies asked Saudi Arabia to use its resources to prevent inroads in Muslim countries by the Soviet Union."[1801] Ramadan, with covert CIA help, reached the pinnacle of his influence with the assumption of leadership of the Muslim World League in the 1960s. Ramadan co-founded the League with the Mufti Haj Amin Al Husseini, also known as "Hitler's Mufti."[1802] In 1963, Ramadan presented the official proposal to found the League to King Saud and was granted a diplomatic passport as its Ambassador-at-large through the assistance of the CIA.[1803] Underwritten initially by several donors, including ARAMCO, then a CIA collaborator, the League established a powerful international presence with representatives in 120 countries.

22. European Union

Grand Monarch

In 1962, David Ben-Gurion, the first Prime Minister of Israel, outlined with surprising accuracy his vision for the future that placed in context the role of a united Europe in the enduring contest with Russia to achieve World Government:

> The image of the world in 1987 as traced in my imagination: The Cold War will be a thing of the past. Internal pressure of the constantly growing intelligentsia in Russia for more freedom and the pressure of the masses for raising their living standards may lead to a gradual democratization of the Soviet Union. On the other hand, the increasing influence of the workers and farmers, and the rising political importance of men of science, may transform the United States into a welfare state with a planned economy.
>
> Western and Eastern Europe will become a federation of autonomous states having a Socialist and democratic regime. With the exception of the USSR as a federated Eurasian state, all other continents will become united in a world alliance, at whose disposal will be an international police force. All armies will be abolished, and there will be no more wars.
>
> In Jerusalem, the United Nations (a truly United Nations) will build a Shrine of the Prophets to serve the federated union of all continents; this will be the seat of the Supreme Court of Mankind, to settle all controversies among the federated continents, as prophesied by Isaiah.[1804]

After the World War I, there appeared a large number of movements dedicated to the economic and political union of European. One example was the fascist-leaning *Verband für kulturelle Zusammenarbeit* founded in Vienna in 1921 which cooperated closely with its sister organization, the *Fédération des Unions intellectuelles*, with which it later united as the Association for

Cultural Cooperation ("*Kulturbund*").[1805] The *Kulturbund*, which was the Austrian counterpart of the *Herrenclub* of Arthur Moeller van den Bruck, was founded by Prince Karl Anton von Rohan. However, among the cultural, economic, and political organizations, the Pan-European Union (PEU), co-founded in 1923 by Otto von Habsburg (1912 – 2011) and Richard von Coudenhove-Kalergi (1894 – 1972)—Austrian politician and philosopher, pioneer of European integration—had the greatest significance and influence. And it was through the PEU that Nietzsche, Mazzini and Saint-Yves d'Alveydre's vision of a synarchist European Union achieved serious political force.

In 1990, Pierre Plantard—who formulated the Priory of Sion hoax, whose purpose is to install Nostradamus' Grand Monarch—revised his assertions, claiming he was only descended from a cadet branch of the line of the Merovingian king Dagobert II, while arguing that the direct descendant was really Otto von Habsburg, the last crown prince of Austria-Hungary, and claimant to the Kingdom of Jerusalem.[1806] Otto's father was Charles I of Austria, the last ruler of the Austro-Hungarian Empire, and the nephew to Archduke Franz Ferdinand, whose assassination in 1914 precipitated World War I. Otto, also known by his royal name as Archduke Otto of Austria, was the last Crown Prince of Austria-Hungary from 1916 until the dissolution of the empire in 1918. He subsequently became the pretender to the former thrones, Head of the Imperial House of Habsburg, a member of the Knights of Malta, and Sovereign of the Order of the Golden Fleece. The full list of Otto von Habsburg's titles included:

> By the Grace of God Emperor of Austria; Apostolic King of Hungary, King of Bohemia, Dalmatia, Croatia, Slavonia, Galicia and Lodomeria; King of Jerusalem etc.; Archduke of Austria; Grand Duke of Tuscany and Cracow; Duke of Lorraine, Salzburg, Styria, Carinthia, Carniola and Bukowina; Grand Prince of Transylvania, Margrave of Moravia; Duke of Silesia, Modena, Parma, Piacenza, Guastalla, Auschwitz and Zator, Teschen, Friuli, Dubrovnik and Zadar; Princely Count of Habsburg and Tyrol, of Kyburg, Gorizia and Gradisca; Prince of

Trent and Brixen; Margrave of Upper and Lower Lusatia and Istria; Count of Hohenems, Feldkirch, Bregenz, Sonnenburg etc.; Lord of Trieste, Kotor and the Windic March, Grand Voivod of the Voivodeship of Serbia etc.

Otto von Habsburg, his nephew Prince Vincenz of Liechtenstein (1950 – 2008), and his son Archduke Karl von Habsburg (b. 1961), were significantly involved in 2008 in the reorganization of the Ancient Order of St. George, a dynastic order of chivalry of the House of Habsburg. The origins of today's Order of St. George, a European order of the House of Habsburg-Lorraine, date back to 1308. Emperor Henry VII donated the Order of the Old Nobility (or later Order of the Four Roman Emperors), which can be regarded as the predecessor of today's order. A hundred years later, Henry VII's descendant Sigismund of Luxembourg, then King of Hungary, established the Order of the Dragon. The Order of St. George also has traditional roots in the Austrian Order of St. George, which was founded by Emperor Frederick III of Habsburg and Pope Paul II in Rome in 1469. Emperor Maximilian I of Habsburg, Grand Master of the Order of the Golden Fleece, was a particular patron of the order. It is believed that the Order of St. George by founded by Frederick III was connected to another previous order, the Austrian Dragon Society founded in 1409 in Ödenburg, which in turn was directly connected to the Order of the Dragon. When in 1769, Count Philipp Ferdinand (1734 – 1794) re-established the community as a dynastic order of the House of Limburg-Stirum, he also wished to honour the four emperors from the Luxembourg dynasty, namely Henry VII, Charles IV, Wenceslas and Sigismund.

Aside from its Sovereignty, which is reserved for the Head of the House of Habsburg-Lorraine, knighthood in the Order of the Golden Fleece is not hereditary. The Grand Master does not divulge how he makes his nominations.[1807] Only about thirteen of the knights are Habsburgs. Non-hereditary Golden Fleece backgrounds include Duke of Braganza; Prince Kubrat of Bulgaria. Recent knights of the Golden Fleece include the current Sovereign, Otto's son Karl von Habsburg; King Albert II of the Belgians, Prince Lorenz of Belgium; Archduke Andreas Salvator; Duke Georg von Hohenberg; Prince

Albrecht von Hohenberg, grandson of assassinated Archduke Franz Ferdinand; Jean and Henri, Grand Dukes of Luxembourg; Archduke Joseph Árpád of Austria; Hans-Adam II, the reigning prince of Liechtenstein; and Prince Hugo zu Windisch-Graetz, the ambassador of the Knights of Malta to Slovenia. In 1987, Pope John Paul II appointed Windisch-Graetz a Gentleman of His Holiness, a role which entails meeting visiting heads of state and ambassadors and escorting them to meet the pope. Albert II was the son of Leopold III, Grand Master of the Order of the Fleur de Lys, originally founded by René of Anjou, purported Grand Master of the Priory of Sion.[1808]

According to Glen Covert, in "The Habsburg Most Illustrious Order of the Golden Fleece: Its potential relevance on modern culture in the European Union," a number of Habsburgs and Spanish Knights of the Golden Fleece are Members of the European Council, a collegiate body that defines the overall political directions and priorities of the European Union, have the position to affect EU cultural policy. Placing the European Union within the context of the Statutes of the Order, Windisch-Graetz explained: "The Order's inspirations couldn't be more appropriate in the time we are living. For example, Europe is trying to achieve something that the Order mostly succeeded [in doing] 600 years ago. Unfortunately, up to now, the European Union hasn't [yet succeeded]."[1809] What Windisch-Graetz was referring to was the dynastic alliances of the Habsburgs' Holy Roman Empire with Spain and Portugal, which produced Emperor Charles V, Grand Master of the Order of the Golden Fleece, who ruled over "the empire on which the Sun never sets."

Pan-European Union

The cause of the PEU was initially supported by Tomáš Masaryk, who had been involved in Max Theon's Cosmic Movement.[1810] In December 1921, Coudenhove-Kalergi joined the Masonic lodge Humanitas in Vienna, whose membership supported his movement.[1811] In mid-1925, the master of the Viennese lodge, Richard Schlesinger, sent a circular to the masters of the great lodges of the world asking them to support Coudenhove-Kalergi's political

projects.[1812] The Masonic newspaper *The Beacon* stated in March, 1925:

> Freemasonry, especially Austrian Freemasonry, may be eminently satisfied to have Coudenhove-Kalergi among its members. Austrian Freemasonry can rightly report that Brother Coudenhove-Kalergi fights for his Pan European beliefs: political honesty, social insight, the struggle against lies, striving for the recognition and cooperation of all those of good will. In this higher sense, Brother Coudenhove-Kalergi's program is a Masonic work of the highest order, and to be able to work on it together is a lofty task for all brother Masons.[1813]

In their 1968 *Synarchy and Power*, André Ulmann and Henri Azeau interviewed one of the members of Jean Coutrot's *Mouvement Synarchique d'Empire* (MSE), who claimed it had inspired the action of Count Coudenhove-Kalergi and his pan-Europeanism.[1814] Coudenhove-Kalergi was also involved a group called *Les Veilleurs* ("the Watchers"), founded by a French occultist René Adolphe Schwaller de Lubicz, and which also included MSE founder Postel du Mas.[1815] In conversation with Maurice Girodias, the founder of the Olympia Press, Postel du Mas named Coudenhove-Kalergi as one of the two major promoters of his and Canudo's plans. Girodias said of Postel du Mas and Canudo's magical salons: "I saw at his feet men of science, company directors, and bankers."[1816] Girodias was told they were "schismatic theosophists with political designs, and they are linked to Count Coudenhove-Kalergi… who is a champion of the United States of Europe… Their aim is to launch a pan-European political party and to institute in the entire world, commencing with Europe, a society obedient to a spiritualist idea."[1817]

Postel du Mas and Canudo both pursued the aims of Saint-Yves d'Alveydre for France and a united Europe. Canudo began in 1933 by founding the journal *Terre d'Europe* ("Land of Europe"), subtitled the *Review of the Builders of the United Europe*, and setting up the European Team to produce the journal and to create a network of other pro-European organizations. A leading investigator of

synarchism, Raoul Hussan, related that, “the majority were found, after July 1940, either in the corridors of power in Vichy, or in the collaborationist circles of Paris.”[1818] In 1934, Canudo also founded what later expanded into the Estates General of European Youth, to mobilize European youth in support of a United States of Europe, made possible largely through Coudenhove-Kalergi’s backing.[1819]

A publication covering the PEU congress of 1926 featured a portrait of Krishnamurthi, alongside a photograph of the pantheon who inspired its founding, including Kant, Nietzsche, Mazzini, Napoleon, Dante, and others.[1820] The first practical attempt to establish European unity was the failed conquests of Napoleon, who achieved special veneration among the underground secret societies. Thus, Hegel regarded Napoleon as embodying the “world-soul,” meaning, that in him was fulfilled the process of history. Speaking of Napoleon, Hegel said, “It is indeed a wonderful feeling to see such an individual who, here concentrated into a single point, reaches out over the world and dominates it.” Nietzsche cited Napoleon frequently as an example of the Superman, being included in his lists of “the more profound and comprehensive men of this century.”[1821]

At its founding convention in Vienna in 1922, the PEU called for the creation of a single European state, modeled on the Roman and Napoleonic empires. At the opening of the first PEU Congress in 1924, Coudenhove-Kalergi’s wife, the Jewish actress Ida Roland, recited Victor Hugo’s speech on European unification “in the service of propaganda for the Paneuropean idea.” The PEU congresses were decorated by large portraits of great Europeans: Kant, Nietzsche, Mazzini, Napoleon, Dante, and others.[1822] Coudenhove-Kalergi believed that “Nietzsche’s Will to Power is where the foundational thoughts of fascist and Paneuropean politics stand side by side.”[1823] Nietzsche’s Will to Power manuscripts were part of a reading list Coudenhove-Kalergi set for future Pan-Europeans, which also included Napoleon’s *Political Testament*,[1824] as well as about a dozen or so other works by Dante, Comenius, Grotius, Kant, and Mazzini.[1825] Drawing on Mazzini’s *Europe: Its Conditions and Prospects*, Coudenhove-Kalergi picked up on the traditions of the

Young Europe movement, which bridged nationalism and cosmopolitanism.[1826]

Coudenhove-Kalergi's father was also a close friend of Theodor Herzl, founder of Zionism. Coudenhove-Kalergi writes in his *Memoirs*:

> At the beginning of 1924, we received a call from Baron Louis de Rothschild; one of his friends, Max Warburg from Hamburg, had read my book and wanted to get to know us. To my great surprise, Warburg spontaneously offered us 60,000 gold marks, to tide the movement over for its first three years… Max Warburg, who was one of the most distinguished and wisest men that I have ever come into contact with, had a principle of financing these movements. He remained sincerely interested in Pan-Europe for his entire life. Max Warburg arranged his 1925 trip to the United States to introduce me to Paul Warburg and financier Bernard Baruch.[1827]

After the Anschluß of Austria to Nazi Germany in March 1938, Baron Louis de Rothschild was arrested and taken into custody by the Nazis because he was a distinguished member of the Jewish oligarchy. While in prison, he was visited by Heinrich Himmler. Louis apparently impressed the SS leader, who subsequently ordered that Louis's prison conditions be improved.[1828] Louis was released only after lengthy negotiations between the family and the Nazis and upon payment of $21,000,000, believed to have been the largest ransom payment in history for any individual.[1829]

Personalities attending included: Albert Einstein, Thomas Mann, Sigmund Freud, Konrad Adenauer and Georges Pompidou.[1830] In 1927, Aristide Briand, who served eleven terms as Prime Minister of France during the French Third Republic, was elected honorary president. The first person to join the PEU was Hjalmar Schacht. Carl Haushofer was a guest lecturer at PEU events. When they met in Vienna, Haushofer suggested to Coudenhove-Kalergi that if they had met sooner, Hess would have been a supporter of Pan Europe instead of National Socialism. Coudenhove-Kalergi described Haushofer as, "A man of rare knowledge and culture."[1831]

Coudenhove-Kalergi also collaborated with such politicians as Engelbert Dollfuss, Kurt Schuschnigg, Winston Churchill and Charles de Gaulle. Coudenhove-Kalergi strove to replace the nationalist German ideal of racial community with the goal of an ethnically heterogeneous and inclusive European nation based on a communality of culture, a nation whose geniuses were, in Nietzschean terms, the "great Europeans," such as Abbé de Saint-Pierre, Kant, Napoleon, Giuseppe Mazzini, Victor Hugo, and Nietzsche himself.[1832] In addition to Nietzsche, Coudenhove-Kalergi's intellectual influences included Oswald Spengler. In politics, he was an enthusiastic supporter of "fourteen points" made by Woodrow Wilson.

The foreword to Coudenhove-Kalergi's 1926 book *Pan-Europa* was written by the American synarchist Nicholas Murray Butler, Director of Carnegie Endowment for International Peace (CFIT), President of the Pilgrims Society, who was associated with Sergei Chakhotin of Jean Coutrot and Aldous Huxley's CSHP.[1833] Like Coudenhove-Kalergi, Butler was a longtime admirer of Benito Mussolini. Coudenhove-Kalergi also sought out the support of fascists such as Benito Mussolini in Italy and Kurt Schuschnigg and Engelbert Dollfuß in Austria. Coudenhove-Kalergi reported proudly that in 1923 he wrote an open letter to Mussolini, pleading with him to "save Europe" by encouraging the reconciliation of Germany and France as the first step towards a European Federation.[1834] Coudenhove-Kalergi turned to Mussolini, believing he saw in him a new Mazzini who could make the cause of a political Europe triumph. Following Mussolini's March on Rome, he wrote:

> It is with great interest that I follow events in Italy, because I see in fascism the first political realization of the impulses given by Nietzsche: Mussolini, a disciple of D'Annunzio, himself a Nietzschean discipline, draws the spiritual forces of his movement from Nietzschean ethics. If the success of the movement was so surprising, it was because it brought a completely new factor into European politics, and no one suspected its origin.[1835]

In *Crusade for Pan-Europe: Autobiography of a Man and a Movement*, Coudenhove-Kalergi suggested that Hitler might have realized Pan-Europe at the time of the fall of France if he had been more "statesmanlike." "Immediately after the Armistice," he writes, "Hitler would have concluded a generous and definite peace with the fascist government of France, a peace without any territorial concessions, based on a military, political, and economic alliance. He would then have established a supreme council for Europe, composed of himself, Mussolini, Pétain, and Franco, with himself as its chairman. This European council, based on legal equality, but on a *de facto* hegemony of Germany, would have achieved the economic union of Europe and assured throughout the entire continent social reforms by authoritarian means. Based on such a federation, he might have done his best to ensure good relations with Russia and with America, until Britain would finally have accepted some compromise with the united Continent."[1836]

Congress for Cultural Freedom (CCF)

C.D. Jackson and Georgetown Set member and OSS veteran Tom Braden collaborated on coordinating the efforts of the CIA's front organization, the Congress for Cultural Freedom (CCF), which according to Frances Stoner Saunders, the author of *Who Paid the Piper? The CIA and the Cultural Cold War*, was a plot to contain the influence of the Soviet Union through the recruitment of intellectuals from the "Non-Communist Left."[1837] For some prominent communists such as Bertram Wolfe, Jay Lovestone, Arthur Koestler, and Heinrich Brandler, the Bukharin show trial marked their final break with communism and even turned the first three into passionate anti-Communists eventually.[1838] As communist or left-leaning intellectuals who were nevertheless opposed to the Stalinism of the Soviet Union, they could be used to steer the political debate away from support for the Soviets.

The chief agent in the CIA strategy was Koestler. A paragraph from Anne Applebaum's review of Koestler's biography is worth quoting in full, to understand the breadth of Koestler's connections:

> [Koestler] began his education in the twilight of the Austro-Hungarian Empire, at an experimental kindergarten in Budapest. His mother was briefly a patient of Sigmund Freud's. In interwar Vienna he wound up as the personal secretary of Vladimir Jabotinsky, one of the early leaders of the Zionist movement. Travelling in Soviet Turkmenistan as a young and ardent Communist, he ran into Langston Hughes. Fighting in the Spanish Civil War, he met W. H. Auden at a "crazy party" in Valencia before winding up in one of Franco's prisons. In Weimar Berlin he fell into the circle of the Comintern agent Willi Münzenberg, through whom he met the leading German Communists [and fellow-travellers] of the era, including Johannes Becher, Hanns Eisler and Bertolt Brecht. Afraid of being caught by the Gestapo while fleeing France, he borrowed suicide pills from Walter Benjamin. He took them several weeks later when it seemed he would be unable to get out of Lisbon, but he did not die. Along the way he had lunch with Thomas Mann, got drunk with Dylan Thomas, made friends with George Orwell, flirted with Mary McCarthy and lived in Cyril Connolly's London flat. In 1940 Koestler was released from a French detention camp, partly thanks to the intervention of Harold Nicolson and Noël Coward. In the 1950s he helped to found the Congress for Cultural Freedom, together with Melvin Lasky and Sidney Hook.[1839]

As reported by Saunders, in 1948, aboard ship crossing to America on his way to a lecture tour, Arthur Koestler met with John Foster and Allen Dulles and discussed how best to counter the Soviet propaganda.[1840] Once in America, Koestler then met with Bill Donovan, one of the chief architects of the CIA, to discuss the same. Koestler established a working relationship with the CIA, and together they targeted what the State Department called the "Non-Communist Left." In Europe they would target the Democratic Socialist movement, while in the US their focus of attack included many of the supporters of President Roosevelt's New Deal.

In August 1949, Arthur Koestler, Ruth Fischer, Franz Borkenau and Melvin Lasky met in Frankfurt to develop a plan to persuade the

CIA to fund a left-wing but anti-communist organization. The plan was then passed onto Michael Josselson, who worked for the Intelligence Section of the Psychological Warfare Division during World War II. Wisner accepted the proposal in April and put Josselson in charge. Lasky had received Marshall Plan funding to create the German-language journal *Der Monat*, which was airlifted into Berlin during the 1948 Soviet blockade. Its purpose was to support US foreign policy and win over German intellectuals' views that were socially progressive but anti-communist.[1841] *Der Monat* continued as a prestigious journal, incorporating essays and articles from many Western European and North American intellectuals as well as dissidents from the Eastern Bloc. Contributors included Frankfurt Schooler Theodor Adorno, Hannah Arendt, Thomas Mann, Arthur Koestler, T.S. Eliot and Saul Bellow. The journal also received funding from the Ford Foundation and the CIA.[1842]

Funding for the CCF was provided by Ford and Rockefeller Foundations, both of which, explained Stonor Saunders, "were conscious instruments of covert US foreign policy, with directors and officers who were closely connected to, or even themselves, members of American intelligence."[1843] John Foster Dulles was a president of the Rockefeller Foundation, and his brother Allen was a close friend to David Rockefeller, whose grandfather John D. Rockefeller along with David's father John D. Rockefeller, Jr. founded the Rockefeller Foundation in 1913. As Stonor Saunders noted, "At times it seemed as if the Ford Foundation was simply an extension of government in the area of international cultural propaganda. The foundation had a record of close involvement in covert actions in Europe, working closely with Marshall Plan and CIA officials on specific projects."[1844] Richard Bissell, a Marshall Planner and Georgetown Set member, became president in 1952, and met often with Dulles and other CIA officials. Bissell became a special assistant to Allen Dulles in 1954. Under Bissell, the Ford Foundation was the "vanguard of Cold War thinking." John McCloy, who had been a trustee of the Rockefeller Foundation from 1946-1949, also became president of the Ford Foundation, and created an administrative unit within it specifically to deal with the CIA. By that time, McCloy had already been Assistant Secretary of War, president

of the World Bank and High Commissioner of Germany. At the time, McCloy was chairman of the Council on Foreign Relations (CFR), to be succeeded by David Rockefeller, who had worked closely with him at the Chase Bank.

Believing that postwar Europe was favorable toward left-wing views, though the establishment of Western Allies were conservative, it was determined that American supremacy would be best served by supporting the Democratic left. Thus, the program was begun to support more moderate and especially anti-Stalinist leftists, in an effort to offset Soviet influence. Arthur Schlesinger later recalled that the Non-Communist Left was supported by leading establishment figures such as Georgetown Set members, Chip Bohlen, Isaiah Berlin, Averell Harriman and George Kennan: “We all felt that democratic socialism was the most effective bulwark against totalitarianism. This became an undercurrent - or even undercover - theme of American foreign policy during the period.”[1845]

Stonor Saunders revealed a broad list of intellectuals also on the CIA payroll, including Bertrand Russell, Isaiah Berlin, John Dewey, Arthur Schlesinger, Jr., Lionel and Diana Trilling, Julian Huxley, Arthur Koestler, Robert Lowell, Daniel Bell, Mary McCarthy, Melvin J. Lasky, Tennessee Williams and Sidney Hook. The British Foreign Office subsidized the distribution of 50,000 copies of *Darkness at Noon*, Koestler’s anti-Communist classic.[1846] The president of the CCF’s Executive Committee was Swiss national Denis de Rougemont, a leader of the College of Sociology co-founded by George Bataille. After World War II, many of the Non-Conformists, such Robert Aron and Alexandre Marc, who founded *Ordre Nouveau* with de Rougemont, became activists of European federalist movements. Marc became in 1946 the first secretary of the Union of European Federalists.

In 1933, along with Sidney Hook, CCF member James Burnham had helped to organize the American Workers Party. During this period, Burnham had become a friend to Leon Trotsky. Burnham had extensive contacts in Europe and as a former Trotskyite was an authority on Communist parties and front organizations. Burnham allied with the Trotskyist wing of that party who were expelled, an action which led to the formation of the Socialist Workers Party

(SWP) at the end of the year. Inside the SWP, Burnham came to contend that the USSR was a new form of imperialistic class society and was thus not worthy of even critical support from the socialist movement. During World War II, Burnham had worked for the OSS, and eventually turned to the right and came to be regarded as a public intellectual of the American conservative movement.

Burnham was referred to as a "very articulate expounder of the dirty tricks department."[1847] Under recommendation from George F. Kennan, Burnham was invited to lead the "Political and Psychological Warfare" division of the OPC. Burnham was later appointed to the steering committee of the CCF, and was a vital connection to Wisner. When Wisner decided the plan for Operation Ajax was too crude and needed "a touch of Machiavelli," he turned to James Burnham to give a history lesson. In his 1943 book *The Machiavellians, Defenders of Freedom*, which became a manual for CIA strategists, he used, in addition to Machiavelli, the ideas of the founders of fascist terrorism like Mosca, Pereto, Michels and Sorel to "challenge egalitarian political theory and to show the persistence and inevitability of elite rule, even in an age of equality."[1848]

Braden, who was placed in charge of the CCF, was the head of the International Organizations Division (IOD), a division of the CIA set up in 1950 to promote anti-communism by manipulating international psychological warfare operations.[1849] Braden oversaw the funding of groups such as the National Student Association, Communications Workers of America, the American Newspaper Guild, the United Auto Workers, National Council of Churches, the African-American Institute and the National Education Association.

Braden also supported the work of Jay Lovestone, who had served as leader of the Communist Party USA and then as foreign policy advisor to the leadership of the AFL-CIO. According to CIA agent and later Watergate burglar E. Howard Hunt, "the Communist Party of the United States, in fact, at the moment, was practically a branch of the Justice Department."[1850] Lovestone was feeding information about Communist labor-union activities to James Jesus Angleton in order to undermine Communist influence in the international union movement and provide intelligence to the US government.[1851] Lovestone was also boss to CIA agent Irving

Brown at the American Federation of Labor (AFL). Brown was described as a "one-man OSS."[1852] In 1948, George Kennan had considered him to head the OPC, before he gave the job to Frank Wisner. Wisner then placed Brown on the steering committee of the CCF. As European Representative of the AFL, Brown was the conduit to transfer vast sums of government money and Marshall Plan funds into covert operations, using the cover that the money came from labor unions.

The chief activities of the CCF also involved festivals featuring American entertainers, as well as the promotion of the Abstract Expressionism of artists like Jackson Pollock, in order to confront Soviet influence by countering prevailing impressions about the quality of American culture. In April of 1952, CCF held a month-long festival in Paris entitled *Masterpieces of the 20th Century*. To convince the world of the superiority of America's culture to that of the Soviets, the CIA sponsored American jazz artists, opera recitals and European tours of the Boston Symphony Orchestra. The CIA also sponsored tours of African-American opera star Leontyne Price, who referred to herself as the Wisners' "chocolate sister."[1853]

In early 1951, Wisner travelled to London to meet with his counterparts in Britain's Secret Intelligence Service (SIS). Over a series of meetings it was decided to create a flagship intellectual journal for CCF, which became known as *Encounter*, the London-based literary magazine. *Encounter* was founded in 1953 by poet Stephen Spender and journalist Irving Kristol, the godfather of the neoconservatives. At College, Kristol was a friend and classmate of Melvin Lasky and known as a "Lovestonite."[1854] *Encounter* was located in the office of the British Society for Cultural Freedom (BSCF), whose founding members included T.S. Eliot, Isaiah Berlin, Lord David Cecil, and Richard Crossman, the Secretary General of the British Labour Party.

The treasurer of the BSCF was Frederic Warburg, whose publishing company Secker & Warburg published Orwell's *Animal Farm* (1945) as well as *Nineteen Eighty-Four* (1949), and works by other leading figures such as Thomas Mann and Franz Kafka. One of the heads of Secker & Warburg was Roger Senhouse, who had a sado-masochistic homosexual relationship Lytton Strachey of the

Bloomsbury Group, which featured a mock crucifixion.[1855] Secker & Warburg served as a conduit for funding to *Encounter* from the Information Research Department (IRD), a department of the British Foreign Office, which was overseen by MI6. IRD, known informally as "the dirty tricks department," was set up to counter Soviet propaganda and infiltration, particularly amongst the western labor movement.[1856] One of the IRD's most important early advisors was Arthur Koestler.[1857] Working for the IRD was Lord Bertrand Russell, one of five honorary chairmen of the CCF. IRD subsidized the publication of three books by Bertrand Russell: *Why Communism Must Fail*, *What Is Freedom?* and *What Is Democracy?*. *Animal Farm* was a core project of the IRD. It broadcast the novel on Voice of America, produced an animated version that it distributed in multiple languages, and sponsored translated editions of the work around the world. Orwell himself helped the IRD strategize circulation.[1858]

The CIA obtained the film rights to *Animal Farm* from Orwell's widow, Sonia, after his death and covertly funded the production to the animated version of the book. The head of the CIA operation to obtain the film rights was none other than E. Howard Hunt, later famous as Nixon's Watergate burglar. A large portion of the budget was supplied by the Office of Policy Coordination through one of its shell corporations, Touchstone Inc. Some sources assert that the ending of the story was altered by the CIA, where only the pigs remain, instead of joining forces with the humans, to emphasize an anti-communist message.[1859]

Warburg collaborated with Malcolm Muggeridge, a member of the CCF steering committee, and a liaison to British MI6. CIA case officers referred to the two of them as "The Cousins."[1860] As funding conduits to CCF, Muggeridge made use of Sir Alexander Korda, the film director, and Lord Victor Rothschild, who channeled funds to *Encounter*.[1861] Victor Rothschild was a member of the prominent Rothschild family, and was a senior executive with Royal Dutch Shell and N.M. Rothschild & Sons. He joined the Cambridge Apostles, a secret society, which at that time was predominantly Marxist. He became friends with Guy Burgess, Anthony Blunt and Kim Philby,

members of the Cambridge Spy Ring. Rothschild was recruited to work for MI5 during World War II.

On May 20, 1967, Braden wrote an article that was published in the *Saturday Evening Post* entitled, “I’m Glad the CIA is Immoral,” where boasted that for more than ten years the CIA had subsidized progressive magazines such as the London-based *Encounter* literary magazine through the CCF. At the outset, *Encounter* ran articles by Julian Huxley, Mircea Eliade, Andre Malraux and Guido Piovene. Melvin Lasky succeeded Kristol in 1958 and helped turn the young magazine into one of the most highly regarded periodicals in Europe. Lasky argued that magazines like *Der Monat* and *Encounter* must express some dissent against the American government or risk being perceived as propaganda.[1862]

European Movement

The CIA used the CCF to support the cause for the creation of a united Europe. The principle group advocating for a united Europe in partnership with the United States was the European Movement, an umbrella organization focusing their efforts upon the Council of Europe, and counting the “founding fathers” of the European Union, Winston Churchill, Belgian politician Paul-Henri Spaak, Konrad Adenauer, Leon Blum and Italian president Alcide de Gasperi, as its five Presidents of Honour. The cultural arm of the European Movement was the *Centre européen de la culture*, whose director was the CCF’s Denis de Rougemont.[1863]

The European Movement was founded by Knight of Malta, Jozef Retinger (1888 – 1960). From an early age, Retinger, who was born in Poland to a Catholic family, was intended for the priesthood, and due to the influence of Cardinal Rampolla, who Aleister Crowley’s OTO claim as one of their own, was admitted to the Academie dei nobili ecclesistici.[1864] Known as the Pontifical Ecclesiastical Academy, it is dedicated to training priests to serve in the diplomatic corps and the Secretariat of State of the Holy See, which had also been attended by Rampolla. Many leaders of the church have been alumni of the academy, including Popes Clement XIII, Leo XII, Leo XIII, Benedict XV, and Paul VI.[1865]

Retinger described his family as “ardent patriots and very ardent Catholics,” with “a very strong anti-Russian and anti-German complex… maybe reactionary… and not without an anti-Jewish bias.”[1866] According to his grandson, rumors of Retinger’s Jewish origins were merely anti-Semitic fabrications. However, Retinger’s biographer Bogdan Podgorski uncovered documents proving that Resigner’s great-grandfather was Jewish, but converted to Catholicism in 1827—a pattern that fits a Sabbatean ancestry.[1867] In Retinger’s papers, a French-language notation describes him as being from “a good Jewish bourgeoisie family, Polish by facade.” His own bodyguard referred to Retinger’s father as a convert to Roman Catholicism from Judaism.[1868]

Retinger’s father, Jozef Stanislaw Retinger, was the personal legal counsel and advisor to Count Wladyslaw Zamoyski. Retinger called the Zamoyski family as his “link to the legitimate tradition of European aristocracy from the era of Napoleon III… the living example of the famous encyclical of Leo XIII, *Rerum Novarum*.”[1869] Leo XIII, who’s secretary of state was Cardinal Rampolla, had requested the publication of Mazzini’s *Alta Vendita*, detailing a Masonic plot to infiltrate the Catholic Church and ultimately install a Masonic pope.[1870] When Retinger’s father died, Count Zamoyski took Jozef into his household. In the years before World War I, Retinger established contacts with an extensive network of influential aristocrats and intellectuals. In the world of arts, he became acquainted with Andre Gide, among many others. Financed by Count Zamoyski, Retinger studied economics in London and became acquainted with Joseph Conrad, author of *Heart of Darkness*, who recruited him into MI6.[1871]

After the World War II, Retinger explained his concern for European unification in a meeting at the Royal Institute of International Affairs, commonly known as Chatham House: “The end of the period during which the white man spread his activities over the whole globe saw the Continent itself undergoing a process of internal disruption.” After two World Wars, “there are no big powers left in continental Europe, [whose] inhabitants after all, represents the most valuable human element in the world.” While Europeans had rejected Hitler’s fascism as well as communism, Retinger

explained, a permanent solution to Europe's weakness was to move towards a federation of European countries, in which the participating countries would "relinquish part of their sovereignty."[1872]

One of Retinger's key German partners in his efforts to set up the CIA-funded European Movement and the Bilderberg group was Hermann Abs, a leading figure in pursuing the preservation of Nazi power after the war, who had been a been a comrade of Walter Benjamin before joining the Nazis. The most powerful commercial banker of the Third Reich, Abs had joined the board of Deutsche Bank during the rise of the Nazis and also sat on the supervisory board of IG Farben. It was Abs who was put in charge of allocating Marshall Aid to German industry and by 1948 was effectively managing Germany's economic recovery. When Konrad Adenauer took power in 1949, Abs was his most important financial adviser.

American Committee on United Europe

Adenauer was considered one of the three "founding fathers of the European Union," along with Robert Schuman and Henri Spaak. According to Ambrose Evans-Pritchard reporting from declassified American government documents, "The leaders of the European Movement—Retinger, the visionary Robert Schuman and the former Belgian Prime Minister Henri Spaak—were all treated as hired hands by their American sponsors. The US role was handled as a covert operation."[1873] Robert Shumann, a supernumerary member of Opus Dei,[1874] became the first president of the European Parliament in 1958.

Guided by Winston Churchill, Averell Harriman and Paul-Henri Spaak, the European Movement was supervised and almost entirely funded by the CIA through a front called the American Committee on United Europe (ACUE), whose executive director was Tom Braden. ACUE's funding came from the Ford and Rockefeller foundations, both of which served as conduits for CIA covert activities, as well as business groups with close ties to the US government."[1875] ACUE's Chairman was Bill Donavan, and Allen Dulles its vice-chairman. A board member was Walter Bedell Smith, then head of the CIA.[1876]

The structure of the ACUE was outlined in early summer of 1948 by Donovan and Allen Welsh Dulles in response to assistance requests by Richard von Coudenhove-Kalergi and Churchill. Coudenhove-Kalergi was exiled to the United States since 1943, and in 1947 he was successfully lobbying US Senators J.W Fulbright and E.D. Thomas for congressional support and succeeded in having motions passed in favor of a “United States of Europe” in the Senate and in the House of Representatives. Allen Dulles and Bill Donovan, who had joined Coudenhove-Kalergi’s campaign for American support, now came together to create the short-lived Committee for a Free and United Europe designed to publicize European unity in the United States, and to offer support to federalist groups in Europe. This was formally founded on 19 April 1948 with Senator Fulbright as its chairman and William Bullitt, former ambassador to France, as its vice-chairman.[1877]

During the war, Coudenhove-Kalergi had continued his call for the unification of Europe along the Paris-London axis, activities that served as the real-life basis for fictional Resistance hero Victor Laszlo in the movie *Casablanca*. His appeal for the unification of Europe enjoyed support from Allen Dulles, “Wild Bill” Donovan, former head of the OSS, and Winston Churchill, who began promoting European unity from 1930 and presided over the Congress of Europe. Churchill wrote a foreword to the Count’s book, *An Idea Conquers the World*. In 1947, Coudenhove-Kalergi had set up the European Parliamentary Union (EPU), which played a prominent role in the Congress of Europe at The Hague. The EPU later merged with the European Movement and Coudenhove-Kalergi was elected its honorary president in 1952.

Billderberg Group

Retinger was also one of the founding members of the super-secret Bilderberg Group, an annual private conference of the world’s political, intellectual and industrial elite, including many members from the Round Table, RIIA and the CFR. In 1952, Retinger expressed his concern over the growth of anti-Americanism in Western Europe, and proposed an international conference at which

leaders from European countries and the United States would be brought together with the aim of promoting Atlanticism. Retinger approached former SS officer Prince Bernhard of the Netherlands, former Belgian Prime Minister Paul Van Zeeland, and the then leader of the Unilever consumer goods group, the Dutch Paul Rijkens. Prince Bernhard in turn contacted his friend Walter Bedell Smith, the then-head of the CIA, who asked C.D. Jackson to execute the recommendation.[1878]

A preparatory meeting was held on September 25, 1952, at Baron François de Nervo's mansion in Paris, in the presence of Retinger, Van Zeeland, Prince Bernhard, Le Cercle founder Antoine Pinay (Chairman of the Board and friend of Baron de Nervo) and Guy Mollet (patron of the SFIO) and several foreign personalities. These included the British Colin Gubbins (former General of the Special Operations Executive against the Nazi occupier), the Dutch Joseph Luns (former NATO Secretary General) and the Danish Ole Bjørn Kraft (former Minister of Defence and Chairman of the Atlantic Council).[1879]

The inaugural meeting was held from May 29 to 31, 1954, at the Bilderberg Hotel, located in Oosterbeek, the Netherlands. Fifty delegates from eleven Western European countries attended, along with eleven Americans including David Rockefeller. [1880] The founding group also included important European politicians like Alcide De Gasperi of ACUE, French Socialist politician Guy Mollet and later Prime Minster of France, and British Labour Party members Lord Denis Healy and Hugh Gaitskell, who were both associated with the CCF. In 2001, Healey, who remained a steering committee member of Bilderberg for 30 years, confessed, "To say we were striving for a one-world government is exaggerated, but not wholly unfair. Those of us in Bilderberg felt we couldn't go on forever fighting one another for nothing and killing people and rendering millions homeless. So we felt that a single community throughout the world would be a good thing."[1881]

End of History

But it was Jean Monnet, one of the original founders of Le Cercle, who became president of the new body, called the High Authority and who was the primary influence behind the movement. In 1936, Vivien Postel du Mas, told Girodias that, along with Coudenhove-Kalergi, Monnet was an influential promoter of the synarchist agenda. Another of Ulmann and Azeau's MSE informants described Monnet as a "true synarch… whose membership of the movement was never in doubt for the true initiates."[1882] Monnet was at the time the most influential businessman and economist in post-war Europe. Monnet has been called "The Father of Europe" as the key to establishing the European Coal and Steel Community, the predecessor of the European Union.[1883]

It was due to the efforts of Monnet along with Alexandre Kojève (1902 – 1968) that the synarchist project of the European Union took on its current form.[1884] Kojève a Russian-born French philosopher and statesman, and nephew of abstract artist and Theosophist Wassily Kandinsky. Kojève was a participant in George Bataille's College of Sociology, and in contact with Leo Strauss and Carl Schmitt. After receiving a Rockefeller Fellowship in 1932, Strauss left his position at the Academy of Jewish Research in Berlin for Paris, where he established a life-long friendship with Kojève. Kojève and Strauss both played a major role in Schmitt's postwar "rehabilitation." In 1955, Kojève addressed a group of Düsseldorf businessmen at Schmitt's invitation, and Schmitt attempted to arrange a private meeting between Kojève and Hjalmar Schacht.[1885]

Kojève's philosophical seminars on Hegel are believed to have "dramatically shaped the French intellectual landscape of this century."[1886] Schmitt edited Kojève's *Introduction to a Reading of Hegel*, by College of Sociology [1887] Kojève's lectures were attended by a small but influential group of intellectuals including Georges Bataille, André Breton, Henry Corbin and Jacques Lacan. In *Alexander Kojève: The Roots of Postmodern Politics*, historian Shadia Drury describes Kojève's historicism, "At the 'end of history,' man recognizes God as his own creation, and is no longer alienated from himself because he has become one with himself, or his own idealized view of himself. So understood, history is man's own self-

making project."[1888] In a lecture he presented at the College of Sociology, Kojève claimed that Hegel was off by a hundred years when he named Napoleon as the man who marked the "End of History," because that man was instead Stalin.[1889]

For Kojève, the creation of the European Economic Community (EEC) gave concrete form to the Hegelian dream of forging Europe into an example of a world state, based on a combination of both Karl Marx and Martin Heidegger's thought.[1890] Kojève was the *eminence grise* at the French Ministry Economic Affairs, and one of the earliest architects of the European Union and the General Agreement on Tariffs and Trade (GATT). He exerted a great deal of influence over Olivier Wormser, who played a key role in negotiating the Treaty of Rome, and Valéry Giscard d'Estaing who became president of France in 1974, and who throughout his political career had consistently been a proponent of greater European union. Long after he left Russia, Kojève had continued to call himself a communist and Stalinist. In 1999, *Le Monde* published an article reporting that a French intelligence document showed that Kojève had spied for the KGB for over 30 years.[1891]

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